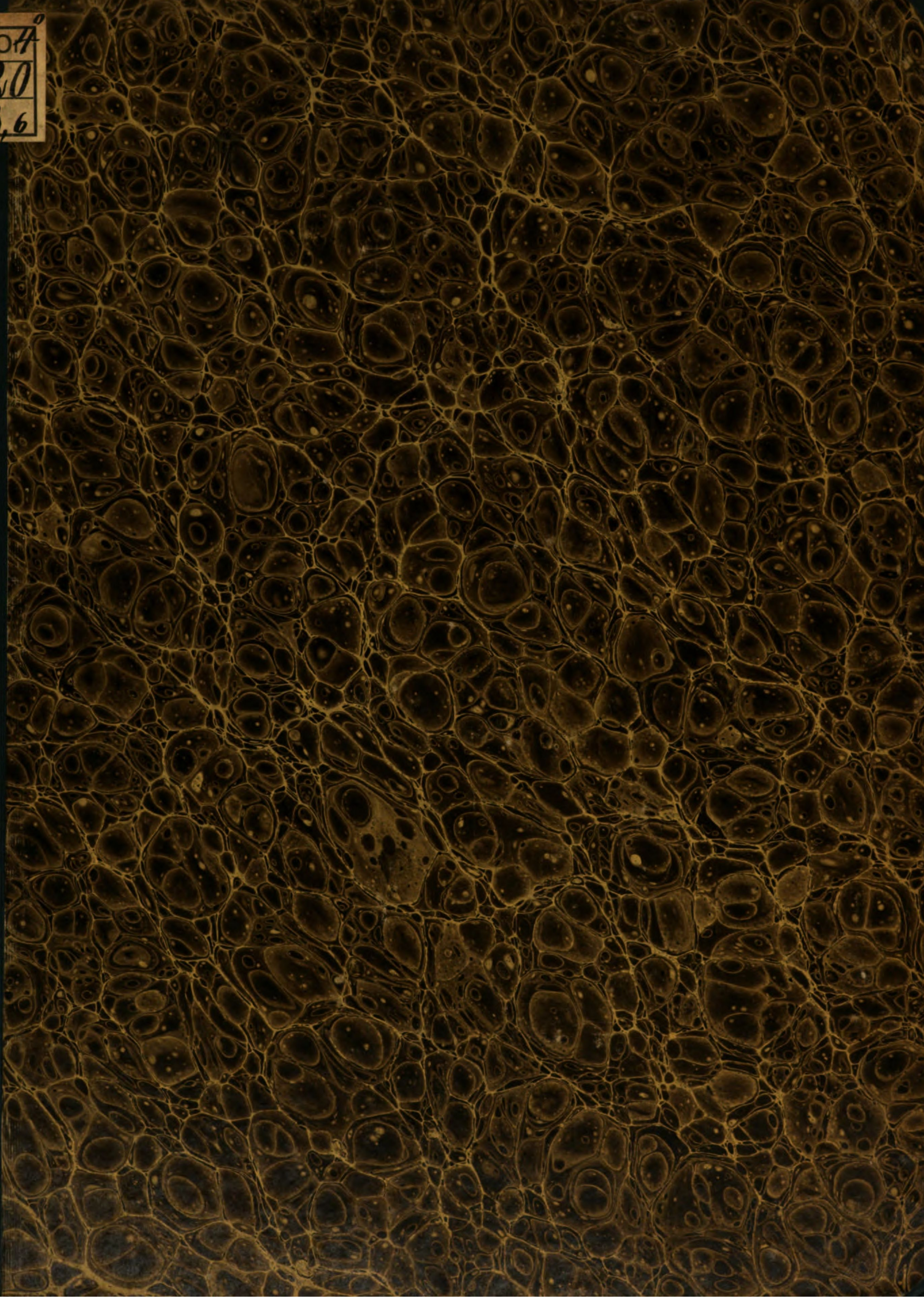


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THE

TRAVELS OF MACARIUS,

PATRIARCH OF ANTIOCH:

WRITTEN

BY HIS ATTENDANT ARCHDEACON, PAUL OF ALEPPO,

IN ARABIC.

PART THE SIXTH.

MOSCOW.—NOVOGOROD.

TRANSLATED

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&c. &c. &c.

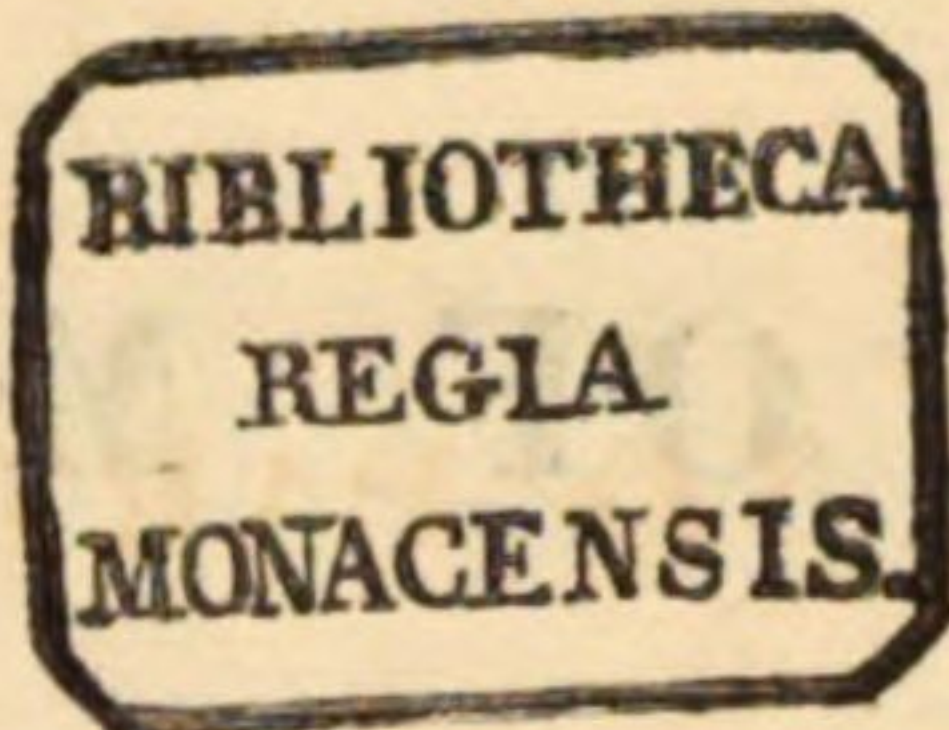
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PART THE SIXTH.

MOSCOW, AND NOVOGOROD.

BOOK XI.

MOSCOW.

SECT. I.

EASTERN CEREMONIES.—REASONS ALLEGED FOR THE USE OF RED EGGS.

IN the middle of the night preceding the Great Passover (الفصح العظيم), which fell on the 10th of the month Nisan, they rang the bells of all the churches in the city, till the earth shook and trembled: and the people entered their churches, to be present at the 'Ανάστασις, according to custom, leaving their homes in the dead of night. But of the Great Church they did not ring the bells till about three hours before day-break. Thither we went: and as soon as the Patriarch of Moscow was come, we entered the sanctuary, to put on our copes: after which he distributed candles to the attendants; and they went round the table, and went out in procession (في باعوث), through the door of the tabernacle of sacrifice, to the outside of the church door on the north side, till they came to the Catholic door on the west; where they stopped, and performed the usual ceremony of the 'Ανάστασις. Then the Patriarch opened the door, and they entered the church: he went up to his throne: the rest formed a choir, chaunting the Canon for Easter. But it was far and widely different from the service of the Greek Church (صلاة الروم); and the solemnity was much removed from that exultation which takes place in our country, and from that tumultuous joy and gladness and clapping of hands. After the prayers, they entered the sanctuary, for the Patriarch of Moscow to lay aside his *sakkos* (صاكوس), which, from its weight, is insupportable, and has been recently made for him quite new, of yellow Venetian brocade embroidered with pure gold, of which the ell is worth more than fifty dinars, set all round its train, sleeves, and sides,

the breadth of four fingers, with large pearls like vetchlings (بشراريب), with valuable gems among them. In like manner, on his breast there was a kind of Ἐπιτραχήλιον, reaching to his feet, which he desired us to lift up, but we could not. He said that there was in it the weight of a pood (پود), that is, thirteen okkas of Constantinople, of pearls; and that it had cost more than thirty thousand dinars. He has not one only in this way; but he has more than a hundred, kept from ancient times; and, subsequently, to every robe he adds new ones, as we shall relate hereafter. Then he put on another, that was light, to breathe a little; and took in his hand a cross; giving another to our master, and the Gospel to the Servian; and they arranged themselves in a line, with their faces to the west. Then the Patriarch of Moscow went to them in succession; and kissed the cross in the hand of our master, and his mouth, saying, Χριστὸς ἀνέστη (خریصطوس انستي). Afterwards they went out, and stood in a line in the porch; where they placed before the Patriarch a basket of red eggs; of which he first gave three to our master, on kissing him: then he gave to each of the Heads of the Clergy two, and to the Archimandrites and the Priests one each, as he went round to them. Then the Grandees of the Empire entered and kissed the cross, together with the right hand of the Patriarch, and his mouth, saying, Χριστὸς ἀνέστη. After them entered the Monks, and all the persons present in the church. Some of them presented the Patriarchs with eggs; while, on the contrary, the Patriarchs gave eggs to others, namely, to the poor. It was told us, that when the Emperor is present, he himself distributes the eggs to all, with his own hand; and each person that receives one from him preserves it in his house, as a kind of blessing from his hand, which he neglects not, during the length of his life, to contemplate with respect every year. After this, the two Patriarchs entered the sanctuary, with all the attendants; and after the Archdeacon had said the prayer &c., we left the church, at sun-rise.

We observed on this day something in their practice which surprised us much; for they did not interrupt their great *metanoias* to the ground, either now, nor yet during the whole of Pentecost, though at this season they are unlawful: but such is their Ritual.

AN ANECDOTE.—There came hither, once in former times, one of the Heads of the Greek Clergy, a philosopher celebrated for his knowledge and eloquence. Now it is the custom with the Muscovites to make attempts to puzzle and put to trial a man like this. They asked him, therefore, on the subject of the red

eggs at Easter, whether there is any authority for that ceremony, or mention of it in the Scriptures. He adduced to them the testimony of the Prophet, who says, "Who is this that cometh from Edom, with red garments from Fosor?"* When they saw the beauty of his answer, they were silent.

The philosopher Alligaridi† (الليغاريدي), Metropolitan of Gaza (غزة), the learned man from Rome, when we asked him concerning this, replied, that it was because when Mary Magdalene went to Rome, and complained to Cæsar against Pilatus, her garments were dyed with the blood of the Messiah.

On this festival of Easter they hung up in the Sobor Church ten crowns of lamps, or (بوليالون), πολυέλαιον, of yellow brass, a work of the Germans, with carvings of flowers and other ornaments of wonderful beauty; and with candlesticks, each of a different form, the handsomest of them being in the likeness of the large pearl-shells of the ocean (البحر الكبار), with bars and stripes. Each of these chandeliers was larger than a tent, so as to strike the beholder with astonishment: the value of each was estimated at five hundred dinars. Four they hung before the doors of the sanctuaries, except the middle one; for it they made one of silver: other four they suspended in the four arches of the Νάρθηξ, each of them having four rows of candles: the last two, making up the ten, were in the two cupolas of the Νάρθηξ, forming the shape of a cross.

After the third hour of the day of Easter, they began ringing the bells of the Sobor: and our Lord the Patriarch went to the palace of the Patriarch of Moscow, to meet him: and the Patriarch of Moscow took him with him to the Empress, to pay her a visit on occasion of the festival. They had with them a cross and ἀγιασμός. When they came near her door, they requested permission, and entered. The Patriarch of Moscow said the prayer, "Save, O God, thy people"; in it commemorating the names of all the Saints‡, and praying for the Emperor, for her, for her son and daughters, for the Emperor's sisters, for the whole house of the Emperor, and for those present with the Empress. Then he sprinkled the apartment, and her also; and presented to her the cross to kiss, and blessed her, and kissed her right hand; and sprinkled her son and daughters, and the Emperor's sisters, and blessed them. In like manner did our Lord the Patriarch. Then the Empress asked for the Metropolitans, who

* من فصور Isaiah lxiii. 1.

† Ligaridius.

‡ The words مع عادمن انفضة which follow here have no discoverable meaning.

were standing without; and they entered, bowing to her to the ground, and kissing her hand, and blessing her. In like manner was done by the Archimandrites, as our master told us afterwards. Then they went forth from her presence, and descended to the church.

The Patriarch on this day was clothed in a robe of deep red velvet, reaching to the ground, with sleeves of ذك, according to the custom of their dress. Over it was the mantya of green velvet, which we mentioned before, and he wore the same latia. On his feet he wore green slippers; and thus on most days we had seen him wearing green or blue or red slippers or sandals. He is not singular in this: most of the Monks and Clergy and Nuns walk out in green dresses, and in green slippers or sandals: for the greatest part of what is imported to them by the Persian merchants is green stuffs; so that the clothing of the generality of the people also is of such; and an excellent dress it is. When the Patriarchs robed, the Patriarch of Moscow put on the sakkos of St. Sergius, Patriarch of Constantinople; and our Lord the Patriarch put on the sakkos of St. Photius, Patriarch of the same: for they relate, that the Grecian Emperors and Patriarchs of that time sent them to them afterwards, with all manner of blessings. They are entirely embroidered, both in front and on the back, in blue satin; having before and behind representations of the festivals of Our Lord, and most of the portraits of the Saints, with all the writing and names in Greek. There is written all round each sakkos, from the sides to the skirt, "We believe in one God &c." with large embroidered letters. For this reason, all the sakkos which belong to this Patriarch of Moscow have been thus written on, all round, either in embroidery or in large pearls. Like their στιχάρια, they have four appendages, besides the main piece; namely, the sleeves, the square cape between the shoulders, and the bottom of the skirt. This division and arrangement are very pleasing to the eye. Their φελώνια, also, are very wide and large, flowing down in a wide sweep to the ankle, and having a seam at the shoulders. They have all broad fringes at the bottom of the skirt of their στιχάρια, on the great festivals. The joining of the sleeves is of pearls, as is also that of the shoulders entirely, or else of heavy gold lace; and so are the seams of the φελώνια. These seams they make an ornament to the dress, by covering them with figures, pearls, gems, and small portraits between the pictures, to the great admiration of the beholder. So the Patriarch's sakkos are always furnished with appendages for the arms, of a stuff different from the main piece; and the seams are adorned with figures in gold lace, or in pearls or

gems. In like manner, the sides and skirt are of thick cloth, with either gold lace in letters, or pearls in large letters or beautiful figures. This is not the description of the priestly robes of Moscow only, but of those of the whole country of the Cossacks also, all of which are of this make. On all their robes there is always a cross of pearls, or heavy gold brocade, behind. We therefore made crosses for all our robes and sacerdotal ornaments, lest they should scorn at us and our habit. This method of piecing together different stuffs is a good idea; for how often does it happen, that there are found in our country, and frequently in our possession, pieces of stuff, and caftans, which are insufficient for robes, whether *στιχάρια*, *φελώνια*, or *sakkos*? But if any person makes them in the fashion I have described, as I did with my *στιχάρια*, and joins the sleeves, shoulders, and skirt of a different stuff, the piece or caftan suffices, and the robe becomes more tasty; as, if we live, you will see.

To return:—Then they began the Mass; and there was an ordination of Priests and Deacons. At the time of the reading of the Gospel, the Chief of the Deacons went out to the *Ἀμβών*, and the Patriarch to the table; where they said the office, verse for verse, with much chaunting, and at great length. It was the Patriarch who always began; and when he had finished a verse of eight or ten words only, they tolled the great bell by itself. It was managed in this way: the *Κανδηλάπτης* stood at the door of the church, opposite to them, with a small rattle in his hand; and whenever he heard the conclusion of the Patriarch's verse, he rattled it once; and the ringers above, hearing it, answered with the large bell. At the end of the Gospel they rang all the bells together; and in like manner at the carrying round of the Body. During the whole year, it is only on this day that they ring them on these occasions. At the time the Body went round, the Deacons carried, at the head of the procession, a representation of the City of Jerusalem, with the Church of the Resurrection and the Sepulchre of Our Lord in the middle, and all the cupolas exactly as they are, with crosses at the top: the whole of it was of silver. When the Mass was over, the Patriarch went up to the Ambon and read a sermon of St. Chrysostom: then he concluded the prayer, with the cross in his right hand. Our Lord the Patriarch held another; for such is their custom during this week: even the ordinary Priests do not conclude the prayer without a cross in their hands. And whereas it was not their custom to take the Antidora, our Master on this day compelled the Patriarch to make a distribution thereof to them; so that from him sprang the subsequent practice. He gave them therefore of the Antidora, and they

kissed the cross as they received. Then they brought, on the part of the Empress, baskets of peeled and coloured eggs, and pieces of saffron-coloured bread: over them the Patriarch read the well-known prayer, and, having blessed them, sent them back to her. Then we went in and put off our robes, and did not leave the church till after the eighth hour; but in the common churches Mass had been celebrated from an early hour in the morning.

We then passed on with the Patriarch to his dining-room; for it was he who gave a banquet at his palace this day, in lieu of the Emperor. The first thing they placed on the tables were portions of red and black caviare: after that, fish of various kinds, according to a rule they always practise;—and a bad practice it is. As for us, it was no feast at all, but rather a fast: and there we staid more than two hours. At length they rose from table; and went down to the church again, to give thanks to God. After they had said their prayers to the Παναγία, and had returned thanks, they took leave of each other; and we came to our monastery, nearly fainting away from fatigue experienced during the whole of the past week. We remained debilitated with the pain in our backs and legs for some days during these festivities; which were certainly no holidays for the foreigner, though he might be endued with the strength of Alexander. Every day this week they rang the bells at the Patriarch's coming out from the church to return to his palace, and also at his return to the church from the banquet: for it is the custom of the Patriarch, during this whole week, after the repast, to descend to the church and give thanks to God through the Παναγία.

Nor were the young men and boys during this week idle in ringing their bells in every street throughout the city, both night and day, taking a great delight in it; for this is their joy; this their sport and glory. It is to be noted, that their Easter lasts from now till Ascension Thursday; and that, during this period, every time any of them pays a visit to his friend, he presents him with a red egg, and kisses him on the mouth, saying, Χριστὸς ἀνέστη. Thus, when a person arrives from off a journey, they make him this salutation, with a kiss on the mouth.

SECT. II.

POLICE REGULATIONS AT EASTER.—DESCRIPTION OF THE RIVER MOSCWA AND ITS BRIDGES.—OF THE MARKET, AND MANNER OF TRADING.

THE shops and taverns for the sale of spirits and liquors continued shut up and sealed from the beginning of Lent till the Monday after Low Sunday (احد الجديد New Sunday): for they do not suffer them to be opened at all during this week; being stricter even, in this regulation, now, than during Lent. In like manner, during the whole course of the year, they are prohibited from opening them from the eve of Sunday till Monday morning: and on the distinguished festivals the like prohibition holds. During this week the janissaries went round the city, like fire; and whenever they found any one drunk, and at the same time mischievous, they dragged him to the justice-court; whence he was consigned to prison for a number of days, after much beating and bruising; a thing we saw continually happening.

During Passion Week, as also during the present week of Easter, the Patriarch visited the prisons, and did much kindness to the prisoners. As to those confined for debt, he paid their debts for them, and let them out. If the Emperor had been present in the capital, he would have done so too, according to his usual custom. The Patriarch paid a visit also to our Lord the Patriarch, and distributed to us the festive rite (عيدية). In like manner, also, the Deacon-readers and the Choristers came, in troops, to our residence, to pay the compliments of the festival to our Lord the Patriarch, chaunting *Χριστὸς ἀνέστη*, and a *Πολυχρόνιον* for him. He then made them a benefaction, and they went away.

To return:—In the beginning of the month of Adar (March) the days and nights are equal: but after the tenth, the days began to increase; so that on this day of Easter, which is the fifteenth of the month of Nisan, the day became fifteen and a half hours long, and the night was reduced to eight and a half. On this day the ice covering the rivers broke up; and we went to take a view of the River Moscwa, which runs under the palace and through the middle of the town, not having seen it up to the present time; for there had hitherto been upon it mountains of snow and ice: besides, the people here are accustomed to heap upon the frozen rivers all the filth and rubbish of the towns and villages through which the rivers pass; so that when the ice breaks up, the whole goes away along with it. When, on this day, the ice got loose from the banks of the river, and the sun grew hot, and the rain fell warm and in torrents,

we saw surprising sights upon its current; for mountains of snow and ice moved along with it; and it increased in the night to such a degree, that, by the violence of its flood, it threw down the outer stone walls of the palace, and deluged, destroyed, and carried away a multitude of houses and trees, together with a number of persons: so that, after the people had so long been accustomed to walk upon the river, they were now forced to betake themselves to boats, to pass from street to street, and from house to house. After some days, however, the stream having begun to diminish, subsided at last within its wonted channel; and in the month of Ab the people forded it on horseback, such was the shallowness of the water. On this river are many bridges, most of them supported on wooden piles. That which is near the palace, and opposite to the gates of the second line of the city walls, is much to be admired: it is level, and formed of large pieces of timber joisted into each other, and bound together with very thick ropes of the bark of the tree called *Filamour* فلامور (the Lime, Teil, or Linden-tree), having its ends fastened on the towers and on the opposite bank of the river: so that if the water rises, the bridge rises too; for it is supported without pillars, being composed of planks lying on the water, and, when the water is low, resting on the ground. When boats come with treasure for the palace from the provinces of Cazan, Astrachan, the Volga, Jangina, Kolomna, and other parts of the country through which this stream passes (for it traverses all the countries we have mentioned), on their arriving by it at the bridges supported on pillars, their masts are taken down, and they are driven under one of the arches. When they come to this bridge by the palace, the boatmen loosen some of the pieces of timber fastened by the ropes, and, taking them out of the way of the boat, they push this on towards the palace, and then replace the timbers: thus they do also on their return. Here are continually found great numbers of vessels, which transport all kinds of provisions to the city. We even saw boat-loads of hens' eggs, brought hither from the countries we have mentioned. On this bridge are many shops for buying and selling; and over it there is a constant passing and repassing of vast numbers of persons. On it we were perpetually walking, for the purpose of enjoying so easy an amusement. Over this bridge is the road to Kalouga and Potiblia, and also to Smolensko and the country of the Poles; and over it are the troops perpetually coming and going. The servant-girls of the neighbourhood, and the women of the lower orders, used to come to this bridge to wash their clothes in the river, as the water flows to its very edge. This river runs from west to east, and

abounds in a great variety of fish. There is one kind, always with a belly-full of red caviare. This river is constantly supplied from fresh-water lakes, which flow into it without interruption, both in winter and summer.

From the north-east of the city comes another river; which, falling into a lake in the midst of it, is used to turn a number of mills, and, having gone round the whole palace, unites itself with the river Moscwa. Thus on three sides of the walls of the palace are vast trenches filled with water; and for this reason the walls are continually falling, and being repaired.

This city of Moscow is very open and cheerful; for wherever you go, you have a view of the fields and meadows and villages at a distance; for it is situated on several hills, and is very high, particularly the palace. All the houses of the city are inclosed within the precinct of a court-wall, which is very wide; and all have their gardens. For this reason they say that Moscow is larger and more open than Constantinople: for in the latter, all the houses are contiguous; nor are there found in it any squares, or palaces within courts, but the houses are connected one with the other. On this account, when a fire happens in Constantinople, it is not speedily extinguished; whereas here, if a fire breaks forth, it is put out very quickly, because the open spaces are numerous, and the streets wide to an extraordinary degree.

The market-stalls of this city are on the east side, in front of the parade before the palace; which is a large open space of level ground, having at its entrance some very large cannon, resembling that large gun which is seen in the Tophana (طوبخانه) at Constantinople: so also, at the other end of it, are other still larger guns, on which the people sit and sew. The pillars here are crowned with huge bones, like vaulted arches; and such are placed on high vaults opposite the churches of the Holy Trinity and of the Palms. Within the bars of these, in the winter, they set pieces of ice from the river, making full-sized panes, and shining clearer than crystal. The shops extend from one side of the square to the other; most of them built with stone, and furnished with polished iron window-shutters: even the store-house doors are of the same material. In front of these shops are wine-cellars, built of stone and brick, which are cool in summer, and warm in winter. Here is a shop for books; a shop for images; another for new vestments; another for bells, censers, and holy-water (ἁγιασμὸς) pots; and another for incense and tapers. The goldsmiths' shops are most of them appropriated to the gilding of pictures, or inlaying them with gold and silver. There is another shop for the mantyas of the Monks, their cloaks,

paramantyas, and black shrouds which are adorned with crosses. To every row of shops are large dogs, for guards. The shopkeepers have a long rope tied from one end of the row to the other; on which is a pulley. When evening comes, they fasten a cord on the dogs' necks, which they tie to the pulley on the large rope; leaving the dogs to jump about, from one end of the rope to the other, along the row of shops, without rest or intermission. There is a shop for iron-goods, such as are wanted for doors and windows, &c., for large cauldrons, buckets, and frying-pans, of polished iron, of surprising workmanship. There is a shop also for beautiful silks (فزات); and for window-panes of stone-crystal, which does not break, and is as smooth as paper. The Bezestan is two large rows of shops; among which is one called *Beito bazari* (بيت بازاری), resembling the Soko'lCamila (سوق القميلة), at Aleppo. Here are found all kinds of clothing, armour, and trinkets, both old and new. The trade of the Muscovites is rudely free; and their sales are abundant, as they are not asked for tribute or taxes, nor are oppressed by any tyrannical collectors. Their language in dealing is something like that of the Franks. When we purchased any article, and the dealer mentioned its established price, if we gave him the sum he demanded, he would frequently make an abatement of his own accord, and take less; but when we haggled with him, and offered him a lower price than that which he mentioned, he would fly into a passion, and not, after that, sell the article, even for what he had before asked; and if we went back to him, it was worse and worse. The most wonderful thing is, that in the mouths of all of them there is but one tongue: for if you shop from one end of the bazaar to the other, they have all one price: so that we experienced great surprise in dealing with them, finding them all in the same way. Young boys are stationed in most of these shops: and we observed in them such a degree of prudence, artifice, and cunning, in their sales and purchases, as quite astonished us; for they used to obtain from us more advantageous bargains for themselves than their elders would have done. Most of these lads are Turkish and Tartar captives, of those made prisoners by the Cossacks of the Don. We knew them by their eyes, faces, and hair. Their masters place them in their shops, to buy and sell, knowing how superior they are to themselves in artifice and cunning. When we spoke to them in Turkish, they blushed, and would not answer us in that language, for fear of their masters, who, from their childhood, have baptized and confirmed them in the Christian religion. Credible persons informed us, that no proselyte from any religion shews such sincerity in his conversion to

Christianity, and his adoption of our creed at his admission to the sacrament of Baptism, as the Turk and Tartar. They are brought over with their whole hearts and souls; and we saw many of them become Monks, and abandon the world, displaying much devotion and many virtues, and pitying their infidel parents who begot them in paganism. These persons excited our great astonishment, highly pre-eminent as they are over the Muscovites in sagacity and artifice, and passing so widely before them in their capacity for the arts of policy and commerce. When we asked them, by the tongue of the interpreter, concerning any affair of importance, they invariably answered, "We know nothing about it," though all their hearts were full of the knowledge of it. We gained the advantage, frequently, in buying, and selling over the grown-up people; but these youths laughed at us and made fools of us, and with them we could do absolutely nothing.

A certain converted Jew, born at Saloniki of Jewish parents and ancestors, who was interpreter at the Emperor's court, for the Greek and Turkish languages, told us, that the Jews surpassed all nations in treachery and devilishness (شيطنة); but that the Muscovites were above them, and had much the advantage of them, in cunning and ingenuity.

The markets in this city are held on Wednesdays and Fridays, throughout the year. On these days the people flock in from the villages, to make a market for buying and selling; and all the shops are opened. This market is held in the square we before mentioned, which overflows with the abundance of persons resorting to it, for the purpose of buying and selling whatever they want, without impediment.—When any one of the distinguished Dominical festivals happens to fall on a Wednesday or Friday, they do not open the shops, nor does any buying or selling take place, till after Mass.

SECT. III.

DESCRIPTION OF THE KREMLIN—OF THE SECOND AND THIRD CITY-WALLS—AND THE OUTER MOUND.

As to the description of the Emperor's Castle and Palace; it has, as we mentioned before, an immense ditch all round it; on the bank of which, on both sides, are two walls with battlements (شراريف), and within them are two other very high walls with towers. It has five gates, at the front of each of which are four or five barriers; and of these, one is always in the form of an

iron cage, which they raise and lower with an engine. Over the great Imperial and Eastern Gate is painted, on the outside, the portrait of Our Lord the Messiah, standing upright, in the act of giving his blessing: his lower robes are azure, laced with gold: his upper of velvet, laced in the same manner. To this image they give the name of "Spas (that is 'Saviour') of Smolensko," believing him thus to have appeared to Zosima and Sabbatius, two of their Saints. On the inside of the gate, towards the palace, is an image of the Virgin, on a chair or throne, with the Heads of the Muscovite Clergy humbling themselves before her. On the top is the great clock-tower of such extraordinary dimensions.

At the second gate, on the outside, is the picture of St. Nicolas, holding in his right hand a drawn sword; in his left, this city of Moscow; because it was he who saved it from the violence of the infidel Timour Leng; as we shall relate hereafter, in speaking of him. This they call *Nicolaskia Vrata* (فراطا), that is, "St. Nicolas's Gate." On the inner side is the picture of the Lord; before whom, St. Leontius, and his companions, the Heads of the Clergy of Rostov, are humbling themselves.

The third gate is vastly strong; for here the moat is very deep, and the water in abundance. Leading to this gate is a long bridge; at the head of which, on the city side, is a huge tower; so that the gate is defended both by the tower and the bridge. On the bridge, also, are two walls, with battlements on both sides. On the outside of the gate of the above-mentioned tower is the picture of Constantine the Emperor: on its inner gate is that of the Emperor Vladimir. On the inside of the palace-gate is the picture of the Lady Bala-titara (بالاتيتارا—Πλατυτέρα?), with the heavens, the angels, and the Four Evangelists, around her. Above this gate is a huge tower; in which is an iron clock, besides the one we mentioned before, which strikes, and is heard by the western inhabitants of the palace, by the height at which it is placed: and as this tower and the gate are very high above the ground, the ascent to this bridge is very considerable. From the circumstance, that within this gate, and opposite to it, is the palace belonging to the Monastery of the Holy Trinity, in which the steward constantly resides, there is painted over it a representation of the Trinity, with the portraits of Abraham and Sarah; and with a table set.

The fourth gate, looking over the Imperial gardens and pleasure-grounds, and situated on the south-west of the palace, has St. John the Baptist painted over it.

The fifth gate, on the south of the palace, has painted over it the Samaritan

Woman and Our Lord the Messiah, at the Well. They call it *Vodali Vrata* (فودالي فراطا), that is, "the Water Gate"; because by this gate they go out to draw water from the river Moscwa, which flows near it. By it, also, they go out, on the Day of Immersion, and on the first day of the month of Ab, to perform Ἀγιασμός in the river. As the whole of this looks over the river on the side of the town, it has four walls, such as before described; and a huge tower, without the gate, in front.

Across the river, in this place, are many gardens belonging to the Emperor, and an immense plain for the cavalry; in which are innumerable rows of cannon, thrown close to each other for ornament; and some of them tripled, with three guards*; for here is the road to Kalouga and Potiblia. Whereas, formerly, within this palace was an absolute want of water, and they always had to draw it for the Emperor's kitchen from the river above mentioned, there came, in the time of the present Emperor, a certain German Frank, who built an immense tower on the bank of the river, and, artfully forcing the water into it, by means of a wheel, contrived, by a multiplicity of wheels and other machinery, to pump it up both day and night; so that, without trouble or fatigue, the Imperial palace is furnished with water for every purpose it is wanted for. Having dug four or five large wells, and built over them arches, hollow pillars (قساطل), and canals, he set an iron wheel on the outside. Whenever they want water for any purpose, they turn this wheel with one hand, and water flows out in great abundance. This is what we observed in the exterior circuit of the Emperor's apartments. As to their interior, we know nothing of it; nor do they permit a foreigner, though it were Christ himself, to enter them by any means. Such, then, is the description of the Palace Fort.

In regard to the second wall of the city, its first part is from the corner tower of this fort, on the eastern side, extending along the bank of the river Moscwa: the other part of it is from the opposite corner of the palace towers, reaching along the other river. The situation of this wall, to the eastward of the fort, is entirely beyond the large plain before mentioned and all the rows of the shops. It has seven gates: two close to the bridge over the river; and two opposite them, near the extremity of the plain, at the mouth of the other bridge upon the other river and lake. The other three gates are single. Each gate has, over it, both inside and out, some figures painted. Upon one is the portrait of

وبعضهم مثلث بثلاث خزانات *

the Mother of God, known by the title of Our Lady of Cazan: upon the other is the picture of Mary of Egypt: upon the third, the portrait of St. Elias the Prophet: and so upon the others, other pictures.

As to the third wall of the city, known by the name of the White Wall, being built of white stone of the largest size, the Emperor Vasili, son of the deceased Czar Ivan, built it. The two former walls which we mentioned are of brick. This wall he began on the south side of the fort, on the bank of the river, and carried all round the city. It is larger than the wall of Aleppo, and is a wonderful structure; for, from the ground up to its middle, it slopes; from the middle to the top it forms a belly, against which a cannon-ball has no force; whilst the port-holes, which are filled with cannon, bear, by the contrivance of the builders, upon the very bottom of the wall. This contrivance we did not see either in the walls of Antioch, or in those of Constantinople, or of Aleppo, or of any other fortified town: their port-holes have a level range only over the ground at a distance; whereas these allow an aim at every person who approaches the bottom of the wall; and this for two reasons; one, because these walls are not, like the walls in our country, built perpendicular, in the form of a cube, but are sloped upwards, as we mentioned before; and because the port-holes, or embrasures, are contrived so as to command the very bottom of the wall. One side of this wall joins the corner of the second wall. Thus one side of the city, on the west of the palace, is inclosed by this white wall; and on the east and north, the greatest part of the town: for it extends from the east to the west, inclosing two walls; and on the south, one wall; as the great river Moscwa is defended by it. In this white wall are more than fifteen gates, distinguished and known by the names of the various pictures that are upon them. All these pictures that are over the gates have round them broad rims of brass or tin, to keep off the rain and snow. Before each picture is a lamp: these lamps are let down, and raised up again every morning, by means of ropes; and have lighted tapers placed in them by the janissaries, who are stationed at every gate, with their muskets and accoutrements. At each of the gates, also, is a number of beautiful large and small cannon, upon wheels; and every gate has tortuosities and crooked turns; not straight passages, like those of the gate Annasro (النصر) and the gate Cansarina (قنسرین) at Aleppo: and every gate has four doors, all closing upon each other, in its long porch. All the gates, without exception, have their cages of iron bars, which are let down from the top of the tower, and raised again by an engine. All other doors are

liable to be opened in some way; but for this cage-door no artifice avails; nor can it be broken through, nor raised up, except from above.

The vast wall of earth, looking like the other three put together, which has a moat both inside and out, is beyond all these walls; between which and it there is a great distance. It was made by Philaretos the Patriarch, grandfather of the present Emperor. Its circumference is thirty versts. It is more defensible than all the walls of stone and burnt brick; and stronger even than walls of iron: for in these, breaches may be made, and they may be thrown down; but walls of earth, of this thickness, are secure against all attempts; and cannon-balls do but sink into them.

This, then, is the description of the city of Moscow; and of its walls, ascertained by our own observation, as far as we could carry it by stolen glances of the eye. For the janissaries who are stationed at each gate, whenever they see any one looking much at the walls or at the cannon, take away his life, even though he be one of their own nation. This very week they seized one of their own people, whom they had seen going round, looking about the walls; and brought him before the Minister (الوزير). Then they stripped him naked, and carried him round the whole city, with his hands tied behind his back; whilst the executioner followed behind, armed with an instrument made of a bull's nerve, with which he struck him continually—crying aloud, that he was a spy, and that this was his reward—until he beat him out of his senses. We ourselves saw his back and shoulders; and it was a sight to cause the beholder's heart to ache; for the flesh was torn and scattered, and the blood flowed from it in streams. The man's life was afterwards lost; for, subsequently to this cruel punishment, they threw him into prison, naked as he was; and there he pined and died.

From the number of houses required in this city, and the extent of its population, there are houses built even outside the wall of earth; and very many palaces, perhaps still more numerous than those within; for people, in all places, love the fields. Many times, when we went with our Lord the Patriarch to the outside of the town, on any of its four sides, either in the sledge or the coach, I calculated, with my European watch in my hand, that from our residence in the convent within the Seraglio or Kremlin, in the centre of the town, to the wall of earth, it was more than a full hour's distance: but a person walking would, probably, not perform it within an hour and a half. The length therefore of this city, from west to east, is a journey of three hours full, as I in this

manner reckoned it. The country-houses are close to the city, all round it; and are innumerable, reaching to the distance of a verst, two versts, three, and even seven, as we saw them plainly from within the city. And whereas a great part of these villas near the capital heretofore belonged to the grandees of the empire, the present Emperor has now obtained possession of them; and not as regards this city only, but every town of his dominions; having made it a law of the empire, that all the villas in the vicinity of the towns, within the distance of seven versts, are the property of the Emperor; allowing all at a greater distance to be that of the grandees of the empire.

SECT. IV.

REGULATIONS FOR THE PREVENTION OF FIRE.—HISTORY OF THE TWO SOBASHIS—JUDICIAL AND PROVINCIAL ADMINISTRATION.—IMPERIAL REVENUE.

To return:—There is charged with the superintendence of the palace and its environs, a Grand Sobashi, who guards it night and day from fire; and besides him, in the city, is another, who makes the circuit of it day and night, for fear of fire. During this season of summer they were in the habit of sealing up the stoves and ovens in the city; and not opening them, except on Thursdays, for the people to bake their bread. Every person from whose house smoke was seen ascending was dragged off to prison, and made to pay a fine. Such is their regulation, to prevent fire; and it is indeed a very severe measure. When they cook their victuals in the court-yard of the house, they cannot do it without dread, lest the wind should blow upon the fire, and spread it to the houses around: for all the houses of this city, as we mentioned before, are of wood; and the lives of the inhabitants are on this account very melancholy, as it is at Constantinople and its suburbs; and indeed worse, for on many nights, whilst we were at Moscow, some great fire was announced. Now, whither are the poor tenants of these houses and of the district to fly, in such a calamity, for refuge? and what is to become of their goods? As a precaution against such distress, each parish keeps its chests in their stone churches. When a fire breaks out in the night or in the day-time, the people of the district start from their houses, and, hastening to the belfry, ring one of the bells on one side of the tower, that the guards may hear it, who are always stationed on the walls

of the palace: for on the four sides of the palace walls, over each gate, is a covered place, a kind of cell, of wood, in that eminent and lofty situation, with a bell hung upon it, of a large size, capable of being heard from one side of the city to the other; and these sentinels are continually looking round, both day and night, during winter and summer, that whenever they discover a fire, though it be outside the earthen walls, they may ring this huge bell on that one side, and its horrid voice may go forth. When the troops who are stationed in that quarter hear the sound, they know where the fire is; and hastening to the spot with axes and mattocks, they lay all waste around it, and so put a stop to the fire. As this accident is perpetually occurring, even the country-people are obliged to turn out; and whoever delays or neglects to do so, is subjected to very severe punishment by the Sobashi, and made to pay a heavy fine. Fires, as we remarked, are more frequent in summer than in winter; for during the latter season the houses are covered with snow; but in the summer, from the heat of the sun, they are as inflammable as sulphur.

These Sobashis are two in number, brothers, and of Turkish origin, from the province of Romelia, sons of one of the Pashas of that country. We afterwards associated with them, and there arose between us a very great friendship and intimacy. They knew the Greek and the Perso-Turkish language. They related to us, that they had been with the Vazir Khosruf Pasha on his expedition to Bagdad; together with their father, who was Pasha of Romelia. After the defeat of the Vazir and the slaughter of their father, they were made prisoners by the Persians, and became own slaves to the Shah. In this situation they ceased not the exercise of their ingenuity, till they escaped from the Shah's court, and arrived in the country of the Georgians, at the court of Timouras Khan, after speeding their way on horseback, by day and night, for fifteen days. Hence they passed into Moldavia; where, by their own choice and request, they were baptized, by the late Theophani, Patriarch of Jerusalem, and were raised to rank and office in the service of the Beg. When Theophani had become acquainted with their history, he sent them with letters to the late Michael, father of the present Emperor; who was delighted with them, raised them to the highest dignities, and gave them the title of Kniazes; that is, sons of a Beg: for it is the rule with all sovereigns not to overlook the origin of any person. One of them was named Kniaz Anastasius; the other, Kniaz Theodorus. They frequently came backwards and forwards to our Lord the Patriarch's; and we observed in them a religiousness, a devotion, and an ability

to read in the Russian language, superior to that of the original true believers. They took us to their palaces many times, and gave us information on many subjects; but they would not consent to speak Turkish, or to read any thing in that language: for the late Philaretos, the Patriarch, grandfather to the Emperor, they told us, had made them swear upon the Gospel not to speak the Turkish, nor to read it, lest they should become defiled, as before.—This is one of some that we witnessed of the wonders of the age.—When we asked them about the number of janissaries employed as guards of the palace, they told us they were six hundred, and were relieved every day.

They informed us, that within and without the palace are about seventy Precauzes, courts or divans, for all intents and causes;—courts, very numerous, for Inheritances; a court for Monks and Monasteries; a court for the *Spahis* (السباهية); a court for the Janissaries; courts, very numerous, for the different kinds of offices in the Government and Army, as the Military Tribunal, &c.; a court for the Perception of the Imperial Revenue; a court for the Expenditure; a court for the Grant of Pensions; a court for Ambassadors, and all Foreigners coming to Moscow; and so on, courts for different purposes, to the number of seventy. Every person, to whom any affair occurs, goes to the appointed court; where they look into his affairs without any trouble or vexation; such is the excellence of the government.

They informed us, that the Emperor employs twelve Vazirs, or Ministers; and that when any one of them is absent, no other person is bold enough to take his place, but it remains vacant. They told us, besides, that under the Emperor are seven provinces or principalities, to each of which he sends two Vazirs, called Voivodes. The first is the city of Kiov; that is, the whole country of the Cossacks; for from ancient times it has been dependent on Moscow; and having of late come under the direct command of the Emperor, it has been named by him the Great and Little Russia; and the Patriarch has confirmed it in this appellation. The second province is the city of Novogorod; the third, Astrachan; the fourth, Cazan; the fifth, Siberia; the sixth, Pskov; and the seventh, Archangel. These are the seven provinces, to each of which he sends two Voivodes. The inferior departments we know not the names of: but the inferior Voivodes are like the great Sandjaks, or the judges of districts, who do not put to death, nor give judgment, but by appeal to the Imperial Council, as well in the highest as in the lowest and smallest affairs, even to charges of theft. The Voivodes are upwards of fifteen hundred in number; for

example, there is a Voivode of Kolomna and its district, consisting of more than two thousand villages; of Kashira and its district, which contains upwards of a thousand, and is smaller than the government of Kolomna: for each of these Voivodes exercises jurisdiction, at the utmost, over something more than two thousand villages; and the smallest among them over a thousand. Thus we were informed; and, also, that all the peasants of each district are entered upon registers, and that not one of them can travel without permission from the Voivode. These districts are the property of the Emperor: those which, from ancient times, stand in the name and are the property of the grandees of the empire are without number. When we were at Kolomna, some peasants from one of the villages came to see us; and informed us, that in their village were more than twenty thousand souls, of whom more than eight thousand died of the plague. Those who died in Kolomna were ascertained to be more than ten thousand; and this blessed country is thus become ruined of its population.

We were informed by the Greeks, that the annual income of the Turkish Emperor is twenty-four millions of gold pieces (the million is ten times one hundred thousand); and these riches are obtained by innumerable tyrannies and oppressions. The income of this empire, according to law, justice, and good government, is said to be thirty-six millions yearly; the whole arising from the trade in wheat and rye, which are sold to all the countries of Europe; and from the coinage of the copecks of commerce, from fractions of the Spanish dollar. We weighed every dollar against two or four and sixty copecks, and the price of the dollar is fifty: this difference, therefore, is in favour of the Government. There is a third source of revenue, which is the distillation of spirits; for all the distilleries of spirits throughout the whole empire belong to the sovereign; and are carried on, by night and by day, in admirable laboratories, mostly situated on the banks of rivers. All their spirits are drawn from the rye, macerated in water, of which they make their bread. No person dares to distil in his own house, whether he be a grandee of the empire, or whether he be of the commonalty; but all buy their liquors from the wine-houses of the *Beglik* (البكلك); that is, the Government wine-houses. Every *Fadereh* (فادرة) stands the Government in thirty copecks; and is sold at a hundred, or a hundred and twenty. This profit, again, is all for the Government. The *Fadereh* is equal to eight okkas of Stamboul. The Custom-house at Archangel is also a source of vast wealth. All the above-mentioned millions, therefore, are a revenue legitimately accruing to the Emperor's treasury. This is the information

which we obtained from those brothers, in all sincerity and truth. Besides them, no one person related to us any thing of the secrets of the empire, neither of the Muscovites nor of the Interpreters: for all were sworn, on the Cross and the Gospel, not to communicate to any person any of their secrets by any means, as we mentioned before.

SECT. V.

CALCULATION OF TIME.—PRINCESS IRENE.—PROCESS OF ADMISSION TO HOLY ORDERS.

AN ACCOUNT OF THE CALCULATION OF TIME IN THE PROVINCE OF MOSCOW, DURING THE TWELVE MONTHS, AS WE COPIED IT FROM THEIR ΣΥΝΑΞΑΡΙΑ.

ON the eighth day of the month Iloul, the day and night are equal. On the twenty-fourth of the same, the day is eleven hours, the night thirteen. On the tenth of Teshrin the first, the day is ten hours, and the night fourteen. On the twenty-sixth of the same, the day is of nine, the night of fifteen hours. Teshrin the second is not reckoned by them, as no alteration takes place*. On the eleventh of Canon the first, the day is of eight hours, and the night of sixteen. On the twenty-seventh of the same, the day is seven hours, and the night seventeen. On the first day of Canon the second, the day is eight hours, and the night sixteen. On the seventeenth of the same, the day is nine hours, and the night fifteen. On the second of the month Ishbat (اشباط), the day is ten hours, the night fourteen. On the eighteenth of the same, the day is eleven hours, and the night thirteen. On the sixth of the month Adar, the night and day are equal. On the twenty-second of the same, the day is thirteen, and the night eleven hours. On the seventh of the month Nisan (نيسان), the day is fourteen, and the night ten. On the twenty-third of the same, the day is fifteen, and the night nine hours. On the ninth of the month Adar, the day is sixteen, and the night eight hours. On the twenty-fifth of the same, the day is seventeen, and the night seven. In like manner, as above, they omit reckoning the month Haziran (حزيران), because during its continuance no material alteration takes place. On the sixth of the month Tamouz (تموز), the day is sixteen, and the night eight hours. On the twenty-second of the same, the day is fifteen, and the night nine. On the seventh of the month

* واما تشرين الثاني فانهم لا يحسبونونه فانه يقيم علي حانه *

Ab, the day is of fourteen, and the night of ten hours. On the twenty-third of the same, the day is of thirteen, and the night of eleven hours. Here we end.

To return:—Our Lord the Patriarch said Mass on the Monday of Processions, in the large church of the Monastery, used in the summer season, which is dedicated in the name of the two Saints Athanasius and Cyrillus, Patriarchs of Alexandria; and ordained Priests and Deacons. So, also, on Tuesday, Wednesday, and Thursday, he said Mass in it again: and at every Mass he consecrated Priests and Deacons, till Friday; when the Patriarch of Moscow invited him, and they celebrated Mass together in the Sobor, in commemoration of St. Jonas, who was the third Metropolitan, after Petrus and Alexius, over the See of Moscow. After the Mass, they performed for him a *Μνημόσυνον*, according to custom: and we went up with the Patriarch to the banquet in his palace, which he was accustomed to give whenever there happens an anniversary of any of the Heads of the Clergy of Moscow. He set also a table, in the middle, for the poor, the crippled, and the blind. He ceased not to distribute, to all the persons present, dishes of meat, and cups of drink, till the end of the feast; when they stood up, and elevated the *Παναγία*;—and we returned to the convent.

On the Saturday in Easter week, and Low Sunday, Monday, and Tuesday, he said Mass in the same church again, and consecrated four Priests and Deacons. On the first day of Ayyar, the length of the day was sixteen hours. On the eve of the second of Ayyar (ايار), they rang the bells of the Patriarchate, at the fourth hour of the night; afterwards, those of the remaining convents and churches in gradation; and they performed great Vigils (سهرانة عظيمة), in commemoration of St. Athanasius, Patriarch of Alexandria, in whose name the church of the Great Convent is built, as we mentioned before; for they love him much. When we had entered it, and after they had recited the Prayers for Midnight, they read a portion of the Saint's history. Then they began the Matins; and at every *κάθισμα* of the Psalms they sat down, and read a portion of his life. At the time of the *Πολυέλαιον*, they brought to our Lord the Patriarch a quantity of tapers, which he distributed to the persons present. After the Gospel, at the beginning of the Canon, the Deacon went out with his taper, and the Priest with the censer, to throw incense; and at the ninth hour they lighted the tapers. At the time of the *Ἄξιον ἐστὶν*, at the end of the Canon, the choristers assembled in the middle; and all chaunted together, according to their custom; and with it they chaunted "Glory to God on High." We did

not leave the church till break of day.—Afterwards we went in again, after the third hour of the day, to Mass; and having robed our master, we performed the *Παράκλησις*, in supplication, for the Emperor; then the *Ἀγιασμὸς*; at the conclusion of which the Chief brought vessels, in the shape of glass wine-bottles, made of wax; and our master filled them for him with this water, that he might distribute them, together with (شواتق) loaves and pictures; first to the Emperor, and to his whole household by name, and then to the Patriarch and the Grandees. Such is their custom, as we mentioned before, in all this country: in every convent and church, which is the See of a Head of the Clergy, they always do in this manner. We finished the Mass with a consecration of Priests and Deacons. So also, on the following day, he said Mass, and consecrated Priests and Deacons.

On the fifth of Ayyar, on which is the commemoration of St. Irene, they rang the great bell; and the people assembled in great crowds in all the churches, not in this city only, but also in every town of Muscovy. This was for the sake of the name of the Emperor's eldest sister, Irene, the Emperor's governess; for she was born on this day. She was represented to us as a reading, philosophical, learned, and sensible lady. It was she who governed the Emperor till he came of age: for when the Emperor succeeded to the throne, he was only twelve years old. She has often sought to take the veil in a convent; but he will not let her go: he pays her great respect, and listens to her counsels replete with wisdom. They performed for her a *Παράκλησις*, and supplication; and if the Emperor had been present, he would have given a banquet at his palace. In her honour, the Patriarch Nikon said Mass, assisted by the Heads of the Clergy, in the Sobor.

As for our Lord the Patriarch, he said Mass in the church of the Convent, and consecrated Priests and Deacons: for, in consequence of the great number of deaths among the Clergy, during the plague, they began to pour in from all quarters, in request of the priestly office*. Their multitude made it impossible

* In the general distribution of the Hierarchy of its Church, the Græco-Russian religion differs but little from the Roman-Catholic, with the exception of their supreme head. The one, like the other, has a Monastic and Secular Clergy: but the attributes and privileges of these divisions differ, in many respects, in the one, from those existing in the other. Ever since Peter suppressed the Patriarchal authority, and declared himself and his successors, Heads of the Church; and still more so, since Catherine united the Church property to that of the Crown, substituting other means of support for the Clergy; the latter may be said to have become a department of the Imperial Government.

Among the Monastic Clergy in Russia, we find the following gradations or dignities, beginning from

for the Patriarch's time and labour to suffice for their consecration. Nor were the Heads of the Clergy, in attendance upon him, with the aid of the Archbishop of Servia, sufficient to relieve him; but he was obliged repeatedly to send the candidates to our Lord the Patriarch. With us, there was no hesitation or difficulty in performing for them this rite; for among the Seventy Courts we mentioned formerly, is one set apart for Ordinations. When, therefore, twenty or thirty candidates are assembled, they give their papers to the Patriarch's Treasurer, who is Judge of this court; and he presents them to the Patriarch, who, after reading them, gives to each of the candidates a book; and for each of them, who reads in it fluently, he makes a note on his paper, rejecting him who cannot read. What he writes upon each of the papers, with his own hand, is as follows: "On such a day, of such a month, of such a year, I send the bearer to my brother, the Patriarch Kyr Macarius of Antioch, to be consecrated." When they had come, and been consecrated, our Lord the Patriarch gave them a certificate with his own hand. With this they went to

from the lower, namely, that of a Monk or Friar, Hiero-monachs (Deacons and Priors), Hegoumenos (Abbot), Archimandrite, Bishop, Archbishop, and Metropolitan. Of the various high dignities forming the Church Establishment, there are three classes, exclusive of the Patriarch. In the first, the Metropolitans, to the number of four, are included; in the second, the Archbishops, of whom there are thirteen; and in the third, the Bishops, amounting to twenty in number. The empire being divided into thirty-seven dioceses, each of the members of the three classes has one of the dioceses necessarily under his care.

The Secular Clergy consist of such persons as, having been ordained by the Bishops as Deacons, after having been clerical students for a certain time, afterwards become Priests; and, as such, have a distinct parish assigned to them, in the church of which they are to officiate; either as simple Priests, with several others, if the church be large; or as Proto-Presbyters, the highest dignity in the Establishment to which a Secular Priest can aspire. In order to officiate, the Secular Priests must be married; and they cannot be ordained by the Bishop, if they are single. On the other hand, they are forbidden to marry a second wife, when once ordained, if they become widowers; and should their wives die immediately before they are ordained, that ceremony cannot take place; and an individual so circumstanced must resign all intention of forming part of the Secular Clergy. He may either enter the Monastic Order, or he will be obliged to follow another career. The Monastic Clergy cannot marry; neither can they absolve themselves from their vows, under any circumstance or pretence whatever.—Plurality of livings never occurs in the Greek Church; neither is the system of paying the Clergy by tithes known among them.

The ordinary costume of the Monastic differs from that of the Secular Clergy; but both must wear beards, unless residing out of the empire, and then they are allowed a dispensation. The Monks wear a *klobouk* on their head, or a high cylindrical cap, with a flowing veil. The Priests have more commonly a broad-brimmed hat. The Secular Clergy may wear cloth or silk, of any colour; but the garment must be loose. The Monastic Clergy are forbidden to adopt any other colour than black, whether it be silk or cloth that they prefer for their ordinary dress. The hair of both is long, and floating upon their shoulders.—DR. GRANVILLE'S *St. Petersburg*, Vol. II. p. 178.

the Patriarch's Treasurer, to have their names entered in his Register. Each Priest pays, according to his condition, to this Treasurer first; then to his bedels and secretaries; and, lastly, to the attendants of the Head of the Clergy who consecrated him. When we saw the attendants and Deacons of the other Prelates receiving money from these newly-ordained Priests, openly, we also accepted of it equally. Many of these Priests paid more than ten dinars; some less.

To return:—On the Sunday of the Women carrying Spices (حاملات الطيب *Kyriakē τῶν Myroφόρων*), and on the Monday and Tuesday, our master said Mass again, in the church of the Convent, and consecrated three Priests and Deacons. On the Wednesday of Mid-Pentecost, they rang the great bell from an early hour in the morning, together with the rest of the bells all round, for the assembling of all the Clergy of the district, with their pictures, in the Sobor: for it is a great festival with them, like Easter. A great congregation was formed; and the Patriarch put on his robes, as did all the Heads of the Clergy and the whole body of the Priesthood. Then they went out in great procession, whilst all the bells rang, to the outside of the castle; and when they arrived at the place of prayer, they went up to it, and performed a *Παράκλησις*, in supplication for the Emperor. Because there happened to fall on this day, ninth of the month Adar, the commemoration of the Translation of the Reliques of St. Nicolas Allika (الليكا), the Worker of Miracles, from the city of Mira, to the city of Baro, which is in Germany, the congregations of the people were augmented to a vast degree, through the greatness of their love for this Saint. The commemoration of the Translation of these Reliques is found only in their books, and those of the Cossacks. The Patriarch having returned from the procession, said Mass in the Sobor. On the evening of this day also, and on the morrow, they assembled again in great multitudes, to commemorate St. Christophorus, the Dog-faced; and one of the Heads of the Clergy said Mass, in a new church dedicated in his name, in the vicinity of the Sobor. As for our Lord the Patriarch, he said Mass every day, from the Sunday of the Samaritan Woman, till the Sunday of the Blind Men; and consecrated ten Priests and Deacons.

On the Monday, the twenty-first of Ayyar, they assembled again in great congregation and procession, as on the former day, for the sake of commemorating the Mother of God, whom they style *Vladimirskah*; from Vladimir, one of their cities, where her picture was concealed: she herself revealed it, and performed many miracles. They set apart, therefore, this day for her festival; and the Patriarch went, with the Heads of the Clergy, all the Heads of Convents,

the Clergy of the district, and all the men and women, in procession, to the convent dedicated in her name, and there said Mass; nor did they return till the afternoon. It is the custom, on such days as this, for the shops of the city not to be opened till after the procession and Mass. On the Wednesday before the Ascension, our Lord the Patriarch said Mass in the Church of the Convent, and consecrated Priests and Deacons. He converted four Priests from the country of the Poles; and having anointed them, delivered them in charge to one of the Priests of the convent, to be taught the rite of sacrifice and the Mass for a certain number of days.

On Thursday of Ascension, the Patriarch of Moscow sent an invitation to our master; and they said Mass together in the convent of the Nuns opposite to us, where are the tombs of all the Empresses, as we observed formerly. Here were assembled all the grandees of the district, with their wives: for this convent is dedicated by the name of this festival. After Mass, the Abbess presented to them pictures of the Ascension, inlaid with gold, in the church; and sent some of them, in like manner, to the Empress, and all the Emperor's household. On the Friday, Saturday, and Sunday after Ascension, our master said Mass in the Church of the Convent, and consecrated three Priests and Deacons; for in this country they know not the name of *Khori* (خوري). Only the Heads of Monasteries set the *Hijr* (يوضعوا الحجير): besides them, neither in Greece, nor Wallachia, nor Moldavia, nor in the country of the Cossacks, are they acquainted with the name of *Khori*; nor does any one set the *Hijr* for himself, except the Head of a convent, that he may be distinguished from the Clergy, who, in common, are all Priests. For this reason we did not see the Greeks contemning or despising us for want of knowledge, regularity, or ordination; because all the Clergy in their country are *Khoris*, and they set the *Hijr* on them all.

On the Thursday before Pentecost, the Patriarch of Moscow said Mass in the church of the convent of the Nuns, as before; and in the evening, after Mass, they performed a *Μνημόσυνον*, in memory of all the faithful departed among the Empresses buried in the church. In like manner also, on the Saturday of Pentecost, they said Mass in the Church of the Archangel; and in the evening performed a *Μνημόσυνον*, after Mass, in memory of all the *Kniazes* and Emperors buried in it from the time they became Christians.

SECT. VI.

SPREADING LEAVES IN THE CHURCHES, AT WHITSUNTIDE.—ORDER OF CON-
 SECATING BISHOPS.—THEIR FEES AND EXPENSES.—EULOGIUM
 ON THE RUSSIAN GOVERNMENT.

ON Whitsunday, they assembled, in vast congregations, at the ringing of the great bell; and after the Mass, they rang all the bells for the Adoration, which they perform at that time. Our Lord the Patriarch said Mass in the Church of the Convent; and they rang the bells in like manner after the Mass. Every person present in the church had brought with him a bundle of leaves, of a tree resembling the *Ghar* (الغار); and spread them on the floor of the church and sanctuary, in order to perform their adorations upon them. The peasants had brought in, the day before, many wagon-loads of them, and sold them over the city; the inhabitants all buying some for their several churches.

On this day the Patriarch consecrated a new Bishop for Kolomna, in the place of the banished prelate, who was still alive. The custom in the consecration of the Heads of the Clergy is this: if the Patriarch pleases, he chooses whom he likes; and if he pleases, he selects twelve persons, and, writing their names on small leaves, sticks them on a taper, which he places on the altar. After Mass, for three successive days, they call a child; and whichever leaf he takes off, the owner of it is elected. After his election, they publish him, in the attendance of four men clothed in red coats with large sleeves, wearing high caps on their heads, and carrying staves in their hands. They call them *Khaldanis* (خلدانيين); that is, they are intended to represent the people of Bakhtanasr (بختنصر), when he wished to burn the three young men in Babylon: we did not succeed in learning the reason and design of this. These men go round with him, before his consecration, during the space of three days, that every person who sees him may know that he is intended to be consecrated a Head of the Clergy. On the day of the consecration, when the Emperor is present, they say, there takes place a very great meeting in the church, because the person to be consecrated goes to a very great expense: for they set a high chair for the Emperor, opposite the Patriarch's chair in the *Náεθηξ*; and the person to be consecrated presents, at his own cost, a quantity of red cloth, to cover it all over, down to the ground. He spreads also with thick brocade the passage of the Emperor from the two chairs to the south door of the sanctuary. He spreads moreover, on the two sides, other carpets, for the passage of the Grandees of the empire. Again, he

spreads the floor, from the Patriarch's chair to the royal door of the sanctuary, with black or purple velvet; and the passage of the Heads of the Clergy, on both sides, with green cloth. At the time of the *Ei'sodoi*, when the Patriarch enters the sanctuary, they all tread upon these carpets; and the Emperor descends from the one chair, wearing his crown and imperial robes appropriated to a day like this, and, walking upon the brocade, comes and stands at his throne. When the consecration is over, the brocade and the red cloth are taken for the Emperor, the other carpets for the Grandees of the empire, the velvet for the Patriarch, and the green cloth for the Protopapas and the servants of the church. If the person to be consecrated finds these carpets in the shops, it is well; but if he cannot, he takes them from the Emperor's treasury, and the church is security for the payment. After the consecration, the four Khaldanis, in the same way, go round with him three more days, accompanied by three Archons, on the part of the Emperor. They mount him upon a horse, with the cross in his hand; and carry him the first day all round the interior of the Palace Fort, that he may bless it. The second day they take him round the second line of the city-walls: the third day, round the third line: for, as he is newly consecrated, they wish the whole city to receive a blessing from him. Afterwards, he goes, first, to make to the Emperor presents of the following description: 1st, a picture of the name or dedication of his cathedral church, inlaid with silver and gold; 2dly, a large silver gilt cup. When, as in the case of this Bishop, his see is small, he makes the Emperor a present, inside the cup, of a hundred gold dinars; of a sorok of sables, worth a hundred dinars; and of dresses of brocade, velvet, satin, damask silk, &c. But if he be a Metropolitan, or Archbishop, he makes a larger present than this, in proportion to the value of his see. In like manner, he makes a present to the Empress, of a picture of half the size; of a smaller cup, of fifty dinars; of a sorok of sables worth fifty dinars; and of a suit of embroidered clothes. He presents also to the Vasilopulo, son of the Emperor Alexius, certain presents. In this son's name, at this time, were all the offices and dignities; so that also the letters which the Emperor sent to his Vicegerent were written as to his august son, and not to his Ministers by name. So also each Voivode, and each Governor of a province, used to send his letters addressed "To His August Highness, whom God preserve." What a blessed plant is this, that all these kingdoms should seek protection under it, and invoke its name!

To return:—In like manner, the Bishop made presents to the Emperor's

sisters, all three by name, and to his three daughters by name: for each of them, though in her infancy, has her own separate treasury. After he had done with them, he went to present similar gifts to the Patriarch, and to all his suite; to all the Heads of the Clergy present; to the Archimandrites, the Priests, and the Deacons. So also he went round to all the great officers of state, and made presents to them in proportion to their rank; then to the three Archons who went round the city with him during the three days, to each according to his station, in dinars, sables, and dresses; and to the meanest, (زر دالا) marten. All this expense is incurred by the Heads of the Clergy in this country. To a Bishop, like this (of Kolomna), three thousand dinars do not suffice; to others, not six thousand; as we were informed, and credibly assured. It is true, that a Head of the Clergy in this country is the great governor, before whom the Voivode humbles himself, and that the wealth and treasures of the church are in his own hands; but he has guards and inspectors over him, who are ever in a line of observation around him. Every year he comes three times to make his presents; on the feasts of the Nativity, the Immersion, and at Easter, and at the festival of his own church. For this, a great income and a great expense are required: besides, every Bishop, like the one we have mentioned, has Priests, Deacons, Monks, Anagnosts, Sub-Deacons, choristers, grandees, stewards, servants and soldiers, to the number of more than a hundred, who eat and drink from his table every day, and have salaries, and new clothes twice a year, in the summer and winter. Only calculate what an expense is required for them! When, too, the Emperor has proposed an expedition, as this year, he lays upon the Bishop contributions of men, troops, treasure, and so forth, in proportion to his ability. Such are their regulations in this country. The name and appearance belong to the Head of the Clergy or the Head of the Monastery; but the wealth and effects result to the Emperor, who is not like Hercules (هرقل), Emperor of Greece; who, when he mounted his horse, collected all the plate and vessels from the churches, and melted them for coin, through the total emptiness of his treasury. Here the government and administration are such as we have described: and what millions of troops must have been maintained, what millions of money expended, whilst the Emperor has been for these two years riding out in person! and yet, after all, they have not opened one of his treasures, but are still obtaining from the Heads of the Clergy, and from the convents, what supports the whole expense. What then becomes of the saying in our country, that the Christians

know not how to govern their states! Assuredly they do. It is we, and the Greeks, who know nothing of government, and never succeed in it: according to the observation of a certain learned man amongst us, "What a defect of policy in the Greeks—what blindness in their eyes and understandings—who, at the time of their power, permitted the Turks to build a fort in the gulph of the Black Sea, to lock them up," (a fort which we ourselves saw), "until, by means of it, they subdued them, and extirpated their empire!" See how different it is in this country; where the police is so excellent, that a stranger can by no means hide himself from them; where it is impossible for a spy, by any contrivance, to enter their territory; where not only do the great, but also the lowest of the people, and even the children, carefully abstain from communicating to a stranger, even though he be a Patriarch, the very smallest of their secrets. This arises from their knowledge of what passed among the Greeks, when they lost their empire. May God expand the intellects of the Muscovites to a greater extent than even that at which we have seen it, and augment the excellence of their government even beyond the degree at which we have witnessed it! and let no one persist in saying that the Christians do not succeed in ruling states. It may be, that a person, not himself an eye-witness, will discredit these accounts, and not believe in the many good qualities we have mentioned as belonging to the Muscovites; but God is witness to what I say, that I have uttered no falsehood—that I have not been bribed by any of their nation to praise them in this manner; but that I do it from sincerely appreciating their good sense, and the beauty of their institutions.

SECT. VII.

PRESENTS OF NEW RADISHES.—MIDNIGHT PRAYER, AND ABSENCE OF DARKNESS IN THE SUMMER SEASON.—PILGRIMAGE TO THE CONVENT OF THE HOLY TRINITY.

To return:—On the first day of the month Haziran (حزيران), the clock had struck eighteen hours and a half, and the sun was not yet off the cupolas of the Sobor Church nor the high dome of the bell-tower. The day remained thus in length till the sixth of the same month only, when it began to decrease a little. On this day, the Empress, instead of the Emperor, sent to our Lord the Patriarch, in a dish, some small new radishes, as the first of the new produce, according to their custom: so the Archon, who brought the dish in his hands,

presented it, saying, "The Vasilopulo, Prince Alexius, son of the Emperor Alexius, bows to your Holiness of all Beatitude, and presents to you these radishes, as a commencement of the new produce." After he had bowed to the ground, and our master had returned thanks, &c., we made him a present of some scented and some Aleppo soap, and of a handkerchief; and having made a similar present to his suite, we conducted him to the outside of the door, and he departed.

In respect to their ringing the bells: from Easter, during the whole of the summer, on account of the length of the day, they rang them for evening prayer at the twelfth hour, or sooner; at night, at the fourth hour; and on the morning of the terms and festivals, a little before or after the first hour of the night. Observe these circumstances, and their hastening to prayers every day during the fifty days of Pentecost, and their rising at midnight in the summer to prayer. As for us, we were in great bitterness, affliction and oppression, from fatigue on this account, not being able to sleep during the night; for the Muscovites are accustomed to sleep before sun-set, that they may rise in the night: but, as we had not been in the habit of doing so, we could not sleep to take our rest, as they did, till night: and then we could not, in decency, neglect rising for prayer. After prayers, our ability to sleep was gone beyond recall. But our affairs are in the hands of God! As to the sun, during the summer it rises from the east, as usual; but it does not set in the west, but in the north: thus we saw it go round, to our astonishment; not departing altogether, and scarcely setting; but its circuit was manifest in the heavens the whole length of the night; for after the clock had struck the twelfth hour and a half, there was no longer any nocturnal obscurity, but Aurora and much light, which we could not but account as day. We purposely went out to the platform in the court-yard of the convent, to read in our Greek books, which we did fluently; for there is no type clearer than that used in printing Greek. Within the house, the light of the sun came in upon us; and we perceived it going round from the north-west to the north, clearer than the light of the full moon, till it came in the morning to the east, and rose to form the day. It is a wonder where it circulates during the nights, and to what other world it passes! Glory to God, its Creator! We have not, in what we have said, asserted a single falsehood; for, God knows, thus we saw. When we expressed our wonder at this, many persons of those who had passed to the islands of Inglitar (انگلیتار), that is, of the English, from the port of Archangel, informed us, that in all those

parts the night is of two hours and a half, no more : not indeed night, but day, in which there takes place a little obscurity, as the sun does not cease to illuminate the air with a portion of its rays ; so much so, that a stranger would not know the night from the day, nor distinguish the one from the other. Thus the cupolas of the Sobor, and those of the Church of the Annunciation, were bright and shining during the whole night, from the quantity of the gold upon them ; particularly the cupola of the lofty bell-tower, which is seen from on all sides, both within the city and without, as we mentioned before, to a great distance, from the quantity of gilt on its cupola. And, wonderful to relate, in these months of Haziran and Tamoż, we sat till the eighteenth hour, or the seventeenth, three hours more than in our own country, before the evening closed in, actively conversing and amusing ourselves, whilst our countrymen were sleeping in tranquillity ; it being here day, when it was there night ! Glory and praise be to God on High !

Much above the severity of the cold and frost during the winter season, in the months of Canon the first and second, is that of the heat of summer, and the burning of the sun, in these months of Haziran and Tamoż. For our parts, we took our recreation within the houses ; but the Muscovites, from the rich to the poor, were, with all their barrels of drink, in their caves or cellars, over the ice which they had collected from the rivers during the Great Lent, and with which they had filled the lower parts. So with regard to the sale of fish : they brought it in carts filled with snow, heaped upon the fish, to prevent it from stinking. By reason of the extreme coldness of the water and liquors served from these their cellars in the summer season, it was impossible for any one to take a full draught of them, for fear his teeth should suffer.

To return to the subject we were upon :—On the Thursday after Pentecost, our master said Mass in the Church of the Convent, and consecrated Priests and Deacons. It is customary with the people of this city to go forth altogether to the outside of the town, with the Emperor and Empress, and the Patriarch, and to perform Almsgiving, Masses, and *Μνημόσυνον*, in memory of the dead who have been drowned in the waters, those who have been murdered, and all deceased foreigners, with exceeding great joy and exultation ; all the merchants of the city, and of the market, transferring their stalls to the outside.

Our master had asked of the Patriarch, and of the Emperor and his Deputies, permission to go on a visit to the Monastery of the *Ἁγία Τριάδα* (Holy

Trinity), of so much celebrity, according to the practice of the Patriarchs of passing the Feast of Pentecost in that place; it being, in fact, the festival of the monastery. If the Emperor had been present, he would have gone, with the Empress and the Patriarch, to pass the festival there, accompanied by the Grandees and the population of the whole district of Moscow, in a crowd, so as to form there an immense congregation: for a visit to this holy monastery holds with them the place of a pilgrimage to Jerusalem, to the Church of the Resurrection, and to all the sacred reliques. But, as the usual celebration of the festival did not present us an opportunity, and no news had yet arrived from the Emperor, they sent to us, to-day, notice to repair thither on the morrow. They first sent advice to the monastery: then they appointed a Perevodtchik, an Interpreter, a great Sotnik, and ten janissaries, to go with us. Then they brought us a Vodvods (فودفودس); and the Patriarch sent to our master a coach; but the horses were from the Emperor's stables, that, as they imagined, the merit might be shared between them; two led horses chosen from the Emperor's own, and with them two outriders: in all, there were six horses. We prepared, therefore, to travel in the carriage got ready for us; and set out from the city on the morning of Friday after Pentecost, with the ten janissaries, carrying their arms before us. I sat in the coach opposite the Patriarch, according to the custom. The monastery is sixty versts distant from the city. When we passed out from the earthen walls to the open country, we observed that the town and country-houses joined all the way from the city to the monastery; and between these houses lay our route. We travelled till the evening, a distance of fifty versts. After we left the city, we stopped twice on the rivers, to take refreshment; and arrived at a bazaar (market-town) belonging to the Emperor, called Zidfijni (زديفجني), in which is a large palace, with gardens, and a large lake of water. In it is a church of wood; which he built, in the name of St. Alexius, the man of God. In this palace we slept; and in the mean time sent word to the monastery of our approach. Most of the bazaars on this road belong to the Emperor. In every bazaar, or town, is a vast palace of wood for the Emperor; which is in consequence of the honour in which this monastery is held by them. It is related, that the Emperor's deceased father, together with his mother, went several times on foot from the city to the monastery; the Emperor walking with all the Grandees, and the Empress with all their wives. Such, also, is the custom of this Emperor and his Empress. For this reason they gradually, long ago, constructed these inns, and numerous

palaces along the road, that they might walk a little way, and then rest awhile. And whereas this distance of sixty versts is one day's journey on horseback only, they used to arrive on foot in three or four days, at the soonest. This monastery, with them, holds the place of Jerusalem, of the Church of the Resurrection, and of all the sacred reliques. To every one who has performed a pilgrimage hither, his sins are forgiven. This saying we heard much in our own country.

SECT. VIII.

RECEPTION WITHOUT AND WITHIN THE CONVENT—ITS DESCRIPTION, AND CHURCH CEREMONIES AND ORNAMENTS.

On the morning of Saturday, we arose, and walked about eight versts, till we came in front of the monastery, and its cupolas were within our view. In the mean time, persons sent by the Archimandrite, the Steward, Treasurer, and the rest of the Brethren, accompanied by the Grandees and servants, came to meet us on the road, and inquired about the health of our Lord the Patriarch, bowing, on their part, to the ground. After them we met the Deputy Archimandrite, and the Deputies of the Steward and Treasurer, in their coaches, attended by all their military. Alighting from their carriages, they bowed to the ground, and asking concerning the Patriarch's health, welcomed him, on the part of those who sent them. Then they presented to him a large cake of black bread, a large salted fish, and a barrel of mead, according to their custom; bread and salt of the product of the monastery, and the food of the Fathers. Then they took leave of him, and departed: and we, having accomplished our ten versts, arrived at a large bazaar belonging to the monastery, by name Kliminski; in the church of which we attended Mass, for they were waiting for us. They made us alight at an inn;—and a dreadful place it was; for we were almost burnt to cinders by the fire they made in it; as they had heated the stoves, in this month of Haziran, out of respect to us. Wonderful is the love this nation has for fires, both in summer and winter! All their intent was to do honour to us: but we ran out, into the open air, without fear or retinue, to escape from the heat. Our master however, the Patriarch, could not go out among the people. After a little while, the persons who had met us on the road again made their appearance, bringing with them an immense and princely banquet, of fifty or

sixty dishes of various kinds, of excellent meats, borne by the servants of the monastery and the janissaries. Then the Treasurer entered, and, bowing, took his place within; whilst his Deputy remained without, accompanied by a clerk, holding in his hand a register, which he read. Thus he first told over the loaves, then the dishes of various meats, crying with a loud voice, and saying, "Such a dish of such a fish, or such meat," as he enumerated them one by one with much order and minuteness. In the mean time, they carried them in; and the Treasurer presented them in his right hand; first, the black bread, then different kinds of white; then dish after dish, saying, "The Archimandrite, together with the rest of the Fathers, present to your Holiness of all Beatitude some of the products of the Convent," which are so and so; going through the list, to the end, with order and great regularity, till he had finished with the eatables; and began to present the drinks in large leaden pitchers, consisting of mead of various kinds, and a vast variety of other drinks: then, in a box of brass, he presented small jars and pitchers of pewter, covered up to the top with ice. In each vessel was a different colour of drink; as of cherry-water, there was red, clear, yellow, white, and so forth; but we could not taste it in our mouths, from the intensity of its coldness. Its flavour was superior to that of Cretan wine; and its sweetness excelled that of royal sherbets, or any other. We were astonished every time we observed the excellence of the flavour and the richness of these drinks, used by the principal persons here, and made of cherries, apples, and many other things of which we know not the names. We could not satiate ourselves with drinking them, so cool and pleasant were they; and indeed, from their richness, they serve for meat as well as drink. After having presented these things to our Lord the Patriarch, he bowed to him; and began to present a small quantity of the same sort to the Archimandrite, in his own name and capacity; and to me, the Archdeacon, in my own name and capacity. Then he presented large brass pitchers of mead, quass, and beer (بيرو) пиво, to the servants: and having taken leave of us, he departed, leaving us to dine: and there we remained until the evening. This was, because it is the custom, when a foreign Patriarch visits this convent, that he shall not leave the city till Friday, that he may arrive, as it happened to us, on Saturday; towards the evening of which day they invite him forward, and after the Short Vespers they give him a banquet. Then, as night begins, they ring the bells for Matins; and towards morning they give him a lodging. The next day, if he pleases, he says Mass; or if not, he assists at it. Afterwards

they invite him to table, and at the conclusion of the banquet make him sundry presents. Then, towards evening, they bid him farewell, and set him out on his departure. More than one night, they do not suffer him to sleep in the convent; such is their practice and rule from ancient times, to which they make no exception. When we were informed of this, we at first made a request for permission to stay a longer time; but we soon perceived that it was impossible. This is certainly the most blameable of their ancient regulations; but old customs demand to be observed with reverence.

After the clock had struck the thirteenth hour of the day, they rang the great bell of the monastery; and we heard it, as a signal for the approach of the Patriarch of Antioch towards them, which they sent to invite. He moved on therefore in the coach, with us around it on foot, and the janissaries in front, till we arrived at the convent*. It is a low building, not seen from a distance; and is after the fashion of the Castle of Damascus. Its size is about equal to the enclosure of the walls of Emessa; and it is surrounded by vast walls of new construction, coloured grey. All round it are gardens: on one part of the walls it is joined by a large city, containing a convent of Nuns, several monasteries, churches, lakes of water, and water-mills. It is perfect in all respects, except that it is deficient in two things; one, a river to approach it by; the other, elevation it, being situated in a deep valley, and not to be seen at a

* "Troitskoi Sergief Kloster, or the Monastery of the Holy Trinity, at a little distance, bears the appearance of a small town, and, like many convents in this country, is surrounded with high brick walls, strengthened with battlements and towers. The parapet is roofed with wood, and the walls and towers are provided with embrasures for muskets and cannon: the whole is surrounded by a deep ditch. This place withstood several sieges; and particularly baffled all the efforts of Ladislaus, Prince of Poland, who attacked it at the head of a large army.

"Beside the convent, or habitation for the Monks, the walls enclose an Imperial palace, and nine large churches, constructed by different sovereigns. The convent is a range of buildings encircling a court, which formerly contained three hundred Monks, together with a proportionate number of students, and was the richest ecclesiastical establishment in Russia. Their estates, as well as all the other church lands, being now annexed to the Crown, the members receive pensions. With the revenues, the number of Monks has been greatly diminished; and they do not amount to one hundred. The habit is black, with a veil of the same colour: they eat no meat, and the discipline of the order is very strict. Within the convent is a seminary, for the education of persons intended for the church, which used to contain about two hundred students.

"The Imperial palace, which was much frequented when the sovereign resided at Moscow, is small. The nine churches are splendid, and extremely rich in gold and silver ornaments and costly vestments. The principal church has a cupola of copper, gilt; and four domes of tin or iron, painted green."

Coxe's *Travels in Russia*, Chap. VI.

distance. It has two gates on the east side, exceeding large and magnificent: over the door of one is a large iconostas. This is the Holy Gate; which is constantly kept shut, till a Patriarch or the Emperor comes, when they open it for him to pass through. The second is for the people and the cattle. It has also another private gate, on the west. When we came near the principal gate, our Lord the Patriarch alighted, as usual, from the coach, whilst all the bells rang: he then passed on foot over the bridge of the great moat with reverence; and having bowed at the first door before the iconostas, he entered within the second door, where he was met by the Archimandrite of the convent, accompanied by the Priests and Deacons, in their imperial copes set with pearls; he having on his mitre. When the Patriarch had bowed to the images which were over this door, as he had done at the other, the Archimandrite approached him, and, taking off his mitre, bowed to him; and the Patriarch blessed him with the cross, which the Deacon carried near him in a silver case, after he had first bowed to it and kissed it: and then he gave a blessing with it to them all. Thus, also, advanced to meet him the Steward and the Treasurer, attended by their Priests and Deacons. The Steward and Treasurer took hold of his arms: the others walked, two and two, before him, whilst the Deacons incensed him, till we passed the Great Church; and they brought us to the Church of the Trinity, built by St. Sergius, the original founder of the convent. After the Patriarch had bowed to all the pictures, and kissed them, and performed the same devotions to the coffin containing the body of the aforesaid saint, the Steward took him and placed him near the west door, where he always stands; whilst I, the Archdeacon, with my companions, the Deacons of the Treasurer, stood near him, on his left hand. Then the Archimandrite and his companions took their stations on the side of the north door; and near to them our Steward and the Patriarch's kindred, all in princely order and regularity. Then he began the Short Vespers; and when he had concluded the prayers, they led us out, and made us enter a beautiful church near the other, called by the name of St. Nikon, a disciple of Sergius, in which is his body, laid in a coffin. We blessed ourselves before it; and they led us out, and conducted us to our lodging, in a stone building where the Empress was wont to alight; and they laid tables of meat before us. Nor did the Steward cease bringing us dishes of various meats fit for princes, taking away those and setting down others, till evening came on. So also he placed before us silver cups of cherry-water, cider, and mead, of various kinds and colours, and of astonishing flavour and coolness, all set in jars

and pitchers of lead, in the middle of a brass box filled with ice. We could not, however, satiate ourselves with these delicious liquors; for besides the extreme sweetness of their taste, the intensity of their cold was such as to crack the teeth and blister the gums.

At length we finished our repast, and arose for the purpose of retiring to sleep a little and rest. But sleep for us there was none; for the gnats, bugs, and fleas, were more numerous than the grains of dust on the ground; and the insect with us called *Allah la yebārah fihī* (الله لا يبارك فيه), "May God not prosper it," in this country, in these three months of Ayyar, Haziran, and Tamoż, suffers no one to rest during the night, nor yet during the day. It swarms so much, that it did not allow us room to smell the fresh air along the road; but we were all day with our faces and hands hid, and during the night with our heads and eyes covered, in order to save ourselves from its annoyance. The multitude of these insects is so great, that no veil is able to keep them off; and they come in upon us (May God not prosper them!) wherever we go, and work their mischief. Whilst we were thus unable to sleep, they arose and tolled the bells for Matins at the second hour of the night: we got up, therefore, saying, "Thanks to God, who has delivered us from evil and woe!" and, as we entered the church, they began the Great Vespers, chaunting the Psalms for Sunset responsively, in the two choirs, at much length. Then the Deacon came out with the taper, and the Priest with the censer to throw incense, as usual; and they said the Litany, and prayed over the five loaves and the wine, and the whole of the West; and having concluded the prayer, they read the first lesson of the History of the proper Saint. Then they arose; and having rung the bells, one and all, began the Morning Service.

Nor did they cease chaunting in the order of the Matins, and reading lessons, till the rising of the sun. We reckoned, and found that we had been standing on our legs for six hours complete; and all this was done out of respect for us. But of what benefit was now such respect to us, who for a whole day and night had not kown the savour of sleep; who at last were to stumble out of church in a state of stupefaction, wholly overcome with fatigue. It being now morning, we went to rest a little till the third hour of the day; when they rang the bells again for Mass, and we entered the above-mentioned church, where they all put on their surplices and girdles, loaded with gold, gems, and pearls, in great quantity; as were also their *Φελώνια*. Then we robed our Lord the Patriarch; and first performed a *Παράκλησις* for the Emperor, then an *Ἀγιασμός*.

The Archimandrite of the convent robed also. He is a holy man, learned, zealous for religion, and no curtailer of Masses. At the same time, he is exceeding old, being seven and seventy years of age, and yet he reads without spectacles. Then we began the Mass, and our master consecrated Deacons. On this day they brought forward the Mass-cup, and its case, with the arch suspended over it; all of pure molten gold, adorned with gems of great value. They brought also three large trays for the *Ἀντίδοχα*, above all price. As for the Thurible, there was not one person who could carry it; being of pure gold, of the weight of fourteen pood; every three pood weighing four hundred drachms: it was also set with gems of great value. As to the Book of the Gospels, we never saw its equal, nor any thing like it; for the quantity of gold upon it is of the purest quality; and its gems, and its fashion, surprising to behold. Neither could any one carry this, for its great weight of pure gold.

When we went out at the carrying round of the body, the Clergy, in great numbers, attended the procession under three *Ἐπιτάφια*; one of them, a picture of the Descent of the Lord from the Cross, all in large pearls, as well the design as the writing round it; so that, from their great quantity, it appeared as sprinkled vetchlings. The second, gold tissue; but you might suppose, from the beauty of the colours, both of the drapery and the figures, that it was a painting on leather. The third, another similar. After we had finished the Mass, we went round to view the church; which is a beautiful square structure, with a large cupola over the choir; and altogether so pleasant, that a person would never wish to quit it. It has three doors: one on the west; the other two leading down into the choir on the south and north, according to the fashion of all their churches. As to the royal door of the Sanctuary, it is of surprising beauty and splendour; being all silver, carved like plaster, and gilt; with the picture, on the top, of the Annunciation; and at the bottom, the portraits of the Four Evangelists, all covered with silver gilt, leaving only their faces, of the most beautiful painting, to be seen. Of such material and workmanship, also, are the ceiling of the door, and its pillars. The pictures which are on the other doors of the Sanctuary are most of them inlaid with pure gold, and with gems above all price. On them are rosaries of gold and gems; and suns, ornamented with portraits sculptured in emeralds, rubies, and azure stone; objects surprising to the mind, and dazzling to the sight, such as we saw not even in the Emperor's Church of the Annunciation. Every picture has a veil hanging down to the ground, of its own dimensions, and worked with the same design as the picture itself, in

embroidery of gold, set with pearls and gems. The picture of the Trinity, which is on the right-hand side of the Sanctuary, has, on the diadems of its angels, some gems of inestimable value. In the middle diadem is a round piece of emerald, as large as a Spanish dollar, sculptured with the image of the Trinity; that is, of the Three Angels, and Abraham and Sarah. As for the Altar, it is above all valuation; and all the vessels upon it are remarkable for their beauty and workmanship. But nothing astonished us equally with the veils of the pictures, which we could not consider but as the pictures themselves, reaching from top to bottom, and from side to side, being gold tissue on plain silk. The completion of the beauties of this church was in the number of its miniatures, resembling small suns or stars of gold, amidst gems and pearls.

In this church, also, are four cases of beautiful small pictures for the whole year, set in silver and gold, and placed on four reading-desks. Before them are four candlesticks, of very large size, of silver. In this church, moreover, are large chandeliers of silver and brass, of great beauty. The coffin of St. Sergius is on the right-hand side of the Sanctuary, in a gilt silver chest, covered with huge plates of pure silver, and veiled, with the portrait of the Saint in gold-tissue, set with pearls and precious gems. The floor of this church is of the largest-sized quarry-stones, so that not even with us in Aleppo is there found a pavement of such squares: they resemble large trays. It is said that the late Czar Ivan had them brought from the city of Novogorod, where the quarry is.

The three doors of this church are of pure iron: and outside the western door is a long porch, from the south to the north of the church, beautifully placed, with two doors, and containing large pictures of surprising execution, on the description of Jerusalem, both within and without—its churches, convents, and the sacred reliques. There is a picture also of the Mountain of God, Mount Sinai, in every part; and another, of the entire Holy Mountain. In the centre of this place they made us observe a secret door, leading to where the treasure is of the collections of the convent. In it we saw robes and ornaments for the Clergy, and loads of gold, silver, and gems, in astonishing quantities; moreover, reliques of the Emperors, from ancient times, in succession. Every year increases its stores, in copes, veils, censers, cups, plates of gold, and so forth. Here, also, are the coverings for the tombs of the Emperors and Empresses buried in this convent; most of them with inscriptions, in letters composed of large pearls; and with designs, and suns or stars of

gold, arranged into large crosses. These coverings are very numerous; for they are changed on the tombs every Sunday; and every great festival is distinguished by a peculiar one, according to the custom at the Imperial cemeteries.

SECT. IX.

HISTORY OF ST. SERGIUS, THE FOUNDER.—REVENUE OF THE CONVENT. BANQUET AND PRESENTS.

THEN we blessed ourselves with the crozier of St. Sergius, the founder of this convent; and paid our devotions to his mansion and cell, in which he used to eat; and to his Φελόνιον, which is of linen, the colour of aloes-wood. These things have been preserved from his time till now, by the power of the Great Merciful. We were told of this Saint, that his father was of the city of Novogorod, and Voivode there; his mother, also, being of the same place. She was barren, and prayed to God much; and He granted her this blessed fruit, of which she became pregnant by the Divine Manifestation باعلان الالهى. Whilst she was constant in prayer and attendance at Masses, during her pregnancy, she informed her neighbours that, at the procession of the Body round the church, the embryo in her womb leapt in fear and adoration, several times. They immediately knew that the child was destined to be one to whom surprising events would happen, and from whom strange things would proceed. When he was born and had grown up, he fled from his parents to a monastery, and became a Monk; for his parents had refused him permission, and were much grieved at this event. After a certain time, they both died together. When this circumstance reached his knowledge, he came and divided all his patrimony among the numerous servants of his parents and the poor and ancient of the neighbourhood, and then went to dwell lonely in the desert. Much affliction and many severe trials assailed him on the part of the devils, until the Holy Ghost inspired him, and he came hither. This place, where the convent is now, was a perfect wilderness. Here he built himself a cell, and inhabited it. In consequence of the multitude of miracles performed by him, he was joined by many disciples; and, by the influence of the Kniazes of that time, he founded this monastery, and died.

During his time lived also the Saint Cyrillus, who is known by the title of

Bielozarsko, in whose palace we were now residing. He also performed miracles, and travelled to Jerusalem and to the Holy Mountain. Then he came, and founded his convent; which exists to the present day, and is about fifty versts distant from this monastery.

In his time, also, appeared the two Saints, Sabbatius and Zosima; who founded the celebrated Convent of Solofka, in the midst of the ocean, mentioned by us before.

In his time, moreover, appeared St. Barlam, who founded his famous convent in Jotinski, without the city of Novogorod. Many other Saints, also, made their appearance at this time, when the light of the faith in Christ arose from the East, and flourished among them. The Almighty shewed them forth as luminaries of the Church, and for the strengthening of the faith of the wavering; as he caused to appear, in our country, Simon the Stylite, and the like of him. It is now more than four hundred years since the time of this Saint, Sergius.

In this convent are found many treasures of the period of those Kniazes; and since them, of the Emperors, down to the present time: for, before their deaths, they were in the habit of bequeathing all their treasures to this convent, and of causing them to fall in to it, through the great love they bore it. For this reason it has no equal in Muscovy, nor yet in the whole world. The revenue of the Emperor of Muscovy, from his whole territory, is at the rate of two dinars; and the revenue of this convent, to the same extent, is at one dinar: the Emperor has therefore in every district a custom-house, as the Convent of the Holy Trinity also has. The Emperor's collector takes for him out of every ten dinars twenty copecks; the Convent's collector, ten; and both give *Tezkerehs*, or permits and memoranda. Finally, however, all the treasures of the convent, and its acquisitions, are in the seizure of the Emperor: for they now told us, that they were taxed this year at more than one hundred thousand dinars, as a contribution and gift to the Emperor at Smolensko; as we mentioned before, when we were on this subject.

To return:—After we had gone out from the Treasury, they took us into the Church of St. Nicon, disciple of St. Sergius, wherein is his body, in a silver coffin. It is a small church, with only one sanctuary. Afterwards, they conducted us into the Great Church of the convent, named Sobor, situated in the middle of the convent, on a high eminence. It is higher, broader, and longer than the Sobor of the city; but in other respects precisely like it, as they were both built in the reign of the Czar Ivan. It has three doors, as usual;

and five sanctuaries, like the other. The Great Sanctuary is dedicated to the Assumption of Our Lady; the two on the right-hand side are dedicated to St. Barbara, and the Martyr Theodorus, the Shironian (الشيروني). The remaining two are appropriated, the one to the Altar of Sacrifice, the other to the patronage of St. Nicolas. In the porch of this church, without the western door, are the tombs of several Emperors and Empresses. This church, also, has its five magnificent cupolas; the height of which, added to that of the church, makes them alone, of all the buildings of the convent, to be visible outside. Near this is a beautiful church, under the appellation of the Holy Ghost, in which the Emperor goes through the festive service on Whit-Monday. Near the Great Church, also, is the *Ἀγίασμα*, or Holy Well, which the Saint, by his prayers, caused to spring forth from that time forward. Within these two years, after having been hidden, it has again appeared, by the power of God. It is a shallow well, the depth of an arm, the water of which cures the diseased, and is very sweet and good. Over it is a kind of cell; to which are attached servants, who constantly light up the tapers in it, and conduct to it the visitors who come to perform their vows. We drank of the water, and found it sweeter than honey;—an evident proof this of its being holy water, without deceit or doubt. In this convent are altogether seven churches, of which we have enumerated four: the remaining three are dedicated to some of their new Saints.

Then they took us up to the Banqueting-room, which they never open but in the presence of the Emperor; for they did much honour and observed much ceremony towards our Lord the Patriarch, in obedience to the command of the Emperor and of the Patriarch of Moscow (for they never do the most trifling thing without deliberate orders); the latter of whom had enjoined them to do more honour to him than they had done to the Patriarch of Jerusalem. And thus it happened: for the Jerusalemite they had taken to the small refectory of the fathers; but our Lord the Patriarch they introduced to the large imperial banquet-room. We knew nothing of this; but so the Interpreters informed us. This room is built of stone, and vaulted with tiles joined over each other. In the midst of it is a single pillar, round which are ranged on shelves, in steps, every individual kind of gilt silver cups, such as they are accustomed to set out at their banquets, when either the Emperor or the Patriarch is on a visit to them. They made our Master sit at the head of the room, after he had first bowed and paid his devotions to the pictures of the beautiful church

here. We sat lower down, on one side; and all the fathers of the monastery, at a table by themselves, on the other. After the Reader had begun to read an *Ἀνάγνωσις*, from the History of St. Sergius, they commenced serving up dishes of various kinds of splendid and princely meats; and did not cease removing the first, and setting others in their places, till the conclusion. They presented also an infinite variety of royal liquors, of a different colour for every different round, and in an equal diversity of cups. All the vessels were cooled, in brazen boxes filled with ice. We could not satiate ourselves with drinking these liquors: not the Cretan wine, nor any other, equalled them, in colour, or taste, or freshness.

Then they arose, and elevated the *Παναγία*, as usual, and began the presentation of the gifts; that is, the alms of the convent, which they give to every person who visits them, according to ancient custom of old times, and by the injunction of the Emperor and the Patriarch on the present occasion. They presented first to our Lord the Patriarch a valuable picture of Our Lady, covered with silver and gold, and with a crown of precious-stones and pearls: its veil was of brocade, set also with pearls. Next, a picture of St. Sergius, and his disciple Nikon, when the Holy Mother of God appeared to them openly, together with Peter the Apostle and John the Evangelist, and gave them injunctions concerning the whole regulation of the monastery: and above them the picture of the Trinity—I mean, of the Three Angels—inlaid with silver and gold. Next, they presented to him a cup of silver gilt, with fifty dinars; a sorok of sables, worth forty dinars; four dresses of satin and blue damask; two black cloaks; and various kinds of wooden dishes and cups, of admirable workmanship, carved and gilt, with the name of the convent written upon them, signifying that they were the product of the convent, and resembling the vessels belonging to the Saint, with which he ate and drank. Next, a knife and spoon, like those used by the Saint; together with a crozier of wood, dyed black, having the crook covered with gold-leaf, like the Saint's crozier; the originals of all which we had paid our devotions to. Then they began to make presents to us also; and gave first to the Archimandrite a gilt picture of Our Lady, a garment of damask silk, plates, cups, spoons, ten dinars in a fold of paper, and a black cloak. Two Archimandrites accompanied us as travellers; and to each of them they gave a picture, some damask silk, plates, cups, and six dinars. To me, the Archdeacon, they gave a picture of Our Lady, covered with silver and gold, some damask silk, plates, cups, ten dinars, and a black cloak. To my companion,

the second Deacon, and the Treasurer, they gave a picture, some damask silk (yarn), plates, cups, five dinars, and a black cloak. The same presents they made also to our Steward precisely; and likewise to the *Племянникъ* (البلمانك), that is, the kindred of the Patriarch. Then they presented to our original Interpreter a picture without silver, and two dinars; and to each of the servants a similar picture, and a dinar. Afterwards, they presented to the Archon who came with us a picture covered with gold, a silver cup, and damask silk; but he would receive nothing from them, except the picture. Next, they presented to the Imperial Interpreters each a picture and some dinars;—to the *Perevodtchik* more than to the other simple Interpreter. These are the presents which they made us, and which we wrote down, one by one, without addition or subtraction; the whole being noted, on their side, in registers kept from ancient times, according to a strict rule, which they cannot exceed or fall short of, but by the Emperor's command; for they afterwards reckon up the account distinctly, and deduct its amount from the Emperor's receipts. The case is not as we used to hear it stated in our country, that according to what is given by the Emperor, so much does the Convent of the Holy Trinity give: for whether what is given be from the Emperor or the Holy Trinity, the whole of it is part of the treasure and property of the Emperor.

SECT. X.

WATER-WORKS, AND ARMOURY.—WALLS, AND FORTIFICATIONS.

To return:—Our friend and patron the Steward Arsenius (ارساني), whom we mentioned formerly as having visited our country, paid great attention to us here, and displayed to us much kindness; coming to wait upon us, to shew us about every part of the convent, and explaining to us every thing in it. He first took us to the cell of the Saint, Sergius, which he used to inhabit. It is a wooden building, preserved by the power of God from that time till this. They cut pieces of wood off it, which are good for the tooth-ache. We were taken into the place where is the wonderful sunk shaft (ساطورة) of the convent, which is an exceedingly deep well: near it is a large water-wheel, of a great breadth, with its fellies widened, after the fashion of the Frank dog-wheels, used in roasting meat: two men get into it, and step on the cross bars, in the same

manner as the dog mounts in his wheel, and it turns round with them rapidly. Upon it are very thick ropes, which draw up on one side a large barrel filled with water, instead of a bucket; this, other men empty into a canal that runs to the kitchen, and to where they brew the mead, beer, and other kinds of drink.

As there is no river in the neighbourhood of the monastery for fish, they have made within it three large ponds, which fill with rain-water, and contain a great quantity of fish, which are caught not only in the summer-time, but also in winter. When the ponds are frozen over, they break the ice away, and so catch the fish as readily as in summer. Observe what the power of Princes is able to effect! Within this convent are many gardens; for, as we formerly mentioned, the extent of its enclosure is about equal to that of the city of Emessa. In it are also apartments for the Emperor and Empress, where they lodge, whenever they come to visit the convent. The cells within the building are innumerable, for the Monks are here to the number of from five to six hundred.

Next, he shewed us the different apartments of the armoury of the convent: some, furnished with cannon, without number; some, with large and small muskets, beyond computation; others, with vast numbers of bows and arrows, swords, hatchets, spears, coats of mail, and breastplates of steel, such as are not found, in a single instance, in the country of the Turks: for they told us, that, in every country belonging to the Franks, it is strictly forbidden, under the most dreadful anathemas, for any one to export arms and breastplates like these, for the use of the Turks. In a word, the Steward assured us, that in this vast monastery are laid up arms and accoutrements sufficient for more than thirty thousand men. The powder is stored up in numberless barrels; and innumerable are the balls and cartridges for the iron guns, their carriages, levers, &c. Then he took us up to the top of the vast walls of the convent, and went with us all round them: they are of immense size, and were built by the Steward whom this Patriarch sent into banishment. They are superior to the fortifications of any of the cities of Muscovy, for their height, and the multitude of their vaults and bastions. They consist of four stories: the lowest, even with the ground, is divided into cells filled with cannon; those above are the stations for the troops, and the scene of war. The breadth of the wall is about equal to that of the vault—near ten braces; and the embrasures are spread all around it, without number or computation, and of various kinds and forms; some

ranging on high, some on the level, and most of them to the very foot of the wall all round, so that not even a bird can perch concealed beneath it. In every embrasure are guns upon iron wheels, some large and some small, in numberless quantities, round the whole circuit. As for its towers, each of them is unequalled, even in the fortifications of Antioch, for its size, elevation, the exactitude of its octagonal form, the beauty of its structure, and the multitude of its vaults, loop-holes, embrasures, and guns. They are in number four, besides two over the gate. For our parts, we were much astonished at this building, seeing its strength, and the solidity and extent of its walls. After the manner of the walls of Antioch, you may go round these, entering at one tower and coming out at another, with perfect facility and readiness. Even the cavalry, on horseback, can go round without let or hindrance; so that we sighed over the subtilty of this poor Steward's genius, and at the immensity of his labour; for they informed us, on the present occasion, that, by command of the Emperor, he expended on these works, out of the treasury of the convent, upwards of three hundred and fifty thousand dinars. After all, one side remained unfinished; for the walls of the convent were originally low, and, by length of time, had become ruinous: this man, therefore, renewed them, and made them so vast, that their strength and beauty exceed the powers of description. Around this convent are also many lakes for fish.

As we were making the circuit of it, the Steward brought us chairs, and we sat down in front of the Emperor's apartments and gardens. Here he made us drink many cups of Cretan and other wines, reminding us of Aleppo, of the benefits we conferred upon him, and the respect we paid him. Then he took us up to one of the towers, whence we descended to where are the *Benimchat* (بنیمچات), that is, the caves or cellars of the convent, with wax-lights; and he shewed us the carriages laid up there, and the barrels of all kinds of liquors stowed upon ice. They made us enter also into a place where are two barrels made by St. Sergius, in his time, with his own hand: they are still whole and sound. They fill them every year with mead; and whatever they draw from them, their blessing increases, and never fails. They draw some of the liquor from them to put into all the other barrels, that the blessing may settle likewise on them. They gave to us also some drink from them for a blessing. They are adorned with coverings of brocade; and over them are pictures, with tapers continually burning. Then we went out to view the tower of the bells: here is a bell resembling the large bell in the city: they say that one of their

Emperors made them both. The sound of this, like that of the other, is as the noise of thunder.

We saw in this convent a new wooden cell or cabin, with no inlet besides a door, in which were three persons confined. Upon asking concerning them, we were informed that they were Deacons; and that when their wives had died of the plague, they quitted their office, and married other women. As soon as the Patriarch heard of this, he immediately bound them in fetters, and sent them hither; commanding that they should be confined in this cell, and left without food, till they died of misery. When we saw them, they were weeping, and uttering such moanful cries, that our hearts were moved at their distress. They gave our Master a petition, entreating that they might be allowed to become Monks, hoping by this means to be delivered from the miserable death which approached them; and afterwards, by his intercession for them, our Master actually obtained their liberty.

Next, we went to see the gates of the convent, and their other iron gates. They have one in the form of a large cage, which they let down by an engine in time of dread, and raise again when they please: in a word, the strength of this convent, as a fortress, is prodigious. The entrance of the principal gate is of the width of those of the Castle of Aleppo; and has cannon on both sides, ranging over the moat.

When we had finished looking over the whole, they rang the bells for the parting; and presented to our Lord the Patriarch, as a viaticum, a large cake of black bread, some salt fish, and some barrels of wine, mead, &c. Thus, also, they gave to each of us a cake of bread, a fish, and a small barrel of drink, by list. After we had loaded our baggage, they conducted our Master to the church to perform Vespers, and then took leave of him. He gave his blessing to them all; and they came out and bade us farewell at the gate, and returned. As for us, we sighed, and felt grief in our hearts, at not being permitted to stay in the convent a number of days, till we had sated ourselves with its delights.

SECT. XI.

RETURN TO MOSCOW.—NEW CUCUMBERS.—SERVICE FOR THE DEAD.

THEN the Patriarch mounted his coach; and we travelled ten versts, until evening, when we alighted on the bank of a river, and there slept—or, rather, should have slept; for how was it possible to sleep with the multitude of gnats and bugs, which did not cease to make war upon us from night-fall till break of day? We arose, then, on the morning of the Monday of the Apostles; and having arrived in the evening at the city, alighted at our convent. We had stopped three times along the road, on the banks of the rivers, to refresh ourselves, and distribute dirhems to the janissaries and the Yadakgis (اليدكجية), giving them a part of our provisions; as it is usual to treat them, in recompence for their fatigue in marching before us. On the next day, which was the twelfth of Haziran, the Patriarch and the Empress sent to us, in a dish, some new cucumbers, the second of their new fruits after the radishes; for no one tastes the new cucumbers before the Emperor and the Patriarch. This happens in consequence of what they told us, and of what we ourselves saw; viz. that in the Emperor's gardens are cucumber-beds, which on Holy Thursday they sow with seeds; afterwards taking great pains with them, in covering them up from the cold, opening them out to the sun, and paying them every other attention. The gardeners strive with one another, who shall be first to bring his cucumbers to perfection, and first present them to the Emperor: and whoever among them is the first to make his present, is in great favour with God; for it is the custom with the Emperor, as it was of all his predecessors on the throne, to confer on this man a very substantial favour, by giving him an estate, with the peasantry on it, in possession for ever. This happens every year at this season, and the Emperor sends the cucumbers to the Patriarch. If the Patriarch happens to be at Court, he blesses the first-fruits after the manner ordained in the book, and then distributes them to the Grandees of the Empire. It is usual to make a handsome present to the Archon who brings the offering, and also to his attendants. We gave them sacred reliques, soap, &c.

To return:—On the second Saturday after Pentecost, the Patriarch of Moscow invited our Master to the Church of the Archangel, in which are the tombs of the Emperors; and they performed Mass together, in commemoration of the decease of the Czar Ivan, and of his two children, buried in the right-

hand sanctuary. After the prayer, "May they obtain the rest of God and of the Celestial Angels, and pardon of their sins from before Christ our Sovereign, who never dies—from Christ our God," the choristers chaunted "Dai Hospodi;" that is, "Grant it, O Lord." At the end of the Mass, they drew up in a line within the Νάεθης, where they had robed; and they placed boiled food in a dish, and a vessel of wine on a chair, with a candlestick and taper, and performed a Μνημόσυνον for them. Then they went all together to the chapel where the tombs of the Emperors are; and having incensed them with the thurible, and concluded the prayer, they put off their robes. We went out to the steps of the Church of the Annunciation, and, passing within its portico, mounted on the steps of the Divan, where we had been up before. They made us enter a large hall built of stone, which is the place of the tables. The benches were already set; and the vessels of silver, such as cups, bowls, and so forth, were ranged upon chairs, rising high in steps in the middle of the room, according to custom. All, both high and low, sat down at the benches; and the Emperor's deputy advancing, presented to the two Patriarchs, the Heads of the Clergy, and the Archimandrites only, with his own hands, in lieu of the Emperor, three rounds of admirable wine: the sotniks, in the mean time, going round, presented many cups and bowls to all the rest of us, before we had eaten any thing, so that our insides were inflated. Afterwards, they presented the bread; next, plates of fish to each, one by one, as an alms on the part of the souls of the deceased. They all, from the Patriarch to the Monks and Priests, sent their portions home. Most of them had jars and vessels with them, which they filled with the liquors served them; for they did not drink their cups, but emptied them into their vessels, wine upon mead, and these upon other liquors, but all inebriating, till they arose, after we had broken our fast upon the bread only. The choristers stood at some distance, whilst the Patriarch elevated the Παναγία, which he cut into small pieces, and the Archdeacon carried to distribute to all the persons present. Then the Patriarch took the censer, resembling a crown, in his hand, and threw incense with it over the plate of boiled food with honey, and over the vessel of wine, saying, "Have mercy on us, O God!" &c., mentioning the names of the deceased; and the choristers at every verse chaunted, "O Lord have mercy!" Then they sang, "Let their memory be eternal," with the recital of their names in a loud voice, all bowing before the pictures. Afterwards, they gave them to drink another round of cups; and we went out and descended to the Church of the Annunciation, where the

Patriarch concluded the prayer, and we came out; and the two Patriarchs having taken leave of each other, we returned to our convent.*

On the morning of the second Sunday after Pentecost, they tolled the great bell, and the rest of the bells all round, to assemble the Heads of the Convents and of the Clergy, who are appointed to the procession, after they had said Mass in their churches: and they came in the evening to the Sobor, whence the Patriarch proceeded in grand procession, by the back of the palace, to the outside of the second and white line of walls, close to the walls of earth, to a church dedicated in the name of the Prophet Elias, where they performed Mass and returned. One of the Metropolitans passed in procession, as above, all round the white walls on the outside, and returned to the Church of the Sobor, where he said Mass. As for our Lord the Patriarch, he performed Mass in the church of the Monastery, and consecrated Deacons; so likewise on the morrow, which was Monday, he said Mass there, and consecrated Deacons.

On the eve of Saturday the twenty-third of Haziran, they rang the great bell, for the commemoration of the Translation of the Image of Our Lady from the city of Vladimirov to the city of Moscow. In the morning, they rang it again for a considerable time together, with all its fellows around, for the assembling of the Heads of Convents and of the Clergy appointed to the ceremony, and they came with their images to the Sobor. Our Lord the Patriarch, having repaired thither, put on his robes in the company of the Patriarch of Moscow in the Νάεθης; and they began with the canon of the Παράκλησις;

* The following account of the Russian Services for the Dead is taken from *Dr. Granville's St. Petersburg*, Vol. II. p. 213.

"After the interment, the friends who have been invited to the ceremony return to the house of the deceased, where a table, spread with refreshments, offers an opportunity to the tired spectators to recruit their strength. The principal dish is the *Koutiyâ*, which is a composition of honey, wheat, and raisins. *Koutiyâ* is generally prepared in a small deep plate filled with boiled wheat, round which honey is poured, and over it raisins are placed in the form of a cross. Wheat is used as an emblem of resurrection, in allusion to St. Paul's 1 Corinth. xv. 36—44 &c. The Priest first blesses and incenses this dish, of which every one immediately after partakes. During the succeeding six weeks, psalms are sung, and prayers read, every day, in the chamber in which the departed terminated his existence. On the third, the sixth, eleventh, and fortieth day after the interment, the Priests and many of the relatives again repair to the church, and celebrate a solemn service; among the ceremonies of which, the *Koutiyâ* forms, once more, not the least conspicuous figure. It is laid out on a small table in the centre of the church, the Priest blessing it and incensing it, that the attendants may not only partake of it, but take it home. All these funeral ceremonies invariably terminate by singing *Requiem æternam*, eternal rest to the departed. The music, though *triste*, is at times beautiful, and quite appropriate to such solemn occasions."

and then went out in procession from the western gate to the outside of the gate of the castle, whence they ascended to the circle of the oratory, and read the Gospel and Epistles, &c. Then we descended; and, having passed through the middle of the square to near the gate of St. Nicolas, proceeded towards the east, with the janissaries marching on each side of us, till we came out by the gate of the second line of walls, and arrived at the back of the white walls. Every time we came upon a church, they rang its bells; and its Clergy came out with the images belonging to the church, that the two Patriarchs might receive a blessing from them, whilst they were incensed by the Deacons; till at length we entered a convent, in which was a beautiful church. It was told us, that the aforesaid image of Our Lady, when it was translated from the city of Vladimirov, and was brought to be placed in the Church of the Sobor, would not tire of stopping here in this place, nor would it move away; so that they built for it this convent and this church, and placed it here. Then all took their stations in the court of the convent before the church; and they set the vessels of the Ἀγιασμός, and began chaunting the canon over them; and there took place a consecration of Priests and Deacons. Then we came out, and paid our devotions to the image placed on the right-hand side of the sanctuary; of which nothing is seen but the face and the hands; all the rest being gold and pearls and precious stones, with many rosaries: its countenance is a light that dazzles, and it performs miracles continually. In every church, among all the churches of Muscovy, there is sure to be found an image of Our Lady, of this ancient figure, which performs miracles in proportion to their great faith. Then we returned upon our steps; and whenever we came upon a church, or a gate of the city, the Patriarch sprinkled them with the Ἀγιασμός; till we entered the Sobor, amidst the ringing of bells; where they concluded the prayer; and the two Patriarchs, having gone out from the church, re-conducted the imperial images, set in precious stones, which were now glittering in the sun; for most of them were from the Church of the Annunciation and the churches of the Emperor, and of admirable beauty. After they had incensed them, they took a blessing from them. Then we re-entered; and they passed by with them, whilst all the bells incessantly rang, till they disappeared from sight, as the janissaries escorted them to their respective churches. We did not leave the Sobor till after the eighth hour of the day.

On the eve of the third Sunday after Pentecost they rang the bells overnight for matins; and on the morrow, our Lord the Patriarch said Mass in the

Church of the Convent, and consecrated Priests and Deacons: as also on the Monday. In the evening, the Patriarch invited him to the Sobor, and we assisted there at Vespers. Then they put on their robes in the sanctuary, and came out to the Νάεθξ, in the centre of which was placed a dish of boiled food with honey, and a vessel of wine on a reading-desk; and they performed a Μνημόσυον, or Anniversary, for the troops who were killed last year at the siege of Smolensko, at the moment of the assault. This was on the twenty-first of Haziran. The Archdeacon recited the names of all soldiers who had been killed, one by one, each by name and condition, and by the name of his father and mother, from a list he held in his hand. At every verse, the choristers chaunted, "O Lord, have mercy!" When he had finished, he incensed the Patriarch, and having said, "Of the Lord we ask," delivered to him the register. Then the Patriarch said the Collect, "For Thou art the Resurrection and the Life; and rest to thy servants, the martyrs who died, for the love of thy holy religion, at the siege of Smolensko, by name so and so;" reciting their names, one by one, to the last, &c. On the morrow, after Mass, they performed the Morning Service for them, as usual: and having put off our copes, we went out with the Patriarch to the Hall of the Emperor, or banquet-room, on this day; and precisely the same ceremony, as we have before described, took place, in drinking many cups of liquors at the breaking of our fast, administered by the hand of the Emperor's lieutenant, and in the distribution of fish to all the persons present.

On the Thursday, our Lord the Patriarch performed Mass in the Church of the Convent, and consecrated Priests and Deacons. In the evening, which was the Vigil of the Feast of the Apostles, they rang the great bell, from the beginning of the night till they had tolled in the Matins; and in the morning, our master said Mass again, and consecrated Priests. In the evening, that is, on the eve of Saturday, they invited us to the Church of the Archangel; and having all put on their robes, they performed a Μνημόσυον, like the former ceremony, for the Prince Vasili, son of Czar Ivan, who constructed the white walls of the city. On the morrow, Mass was performed in the same church; and they afterwards went up to the banquet, in the same place as on the former day.

On Monday, the first of Tamouz (تموز), they rang the bells in the evening, to commemorate the deposition of the girdle of the Mother of God (ἡ Κατάθῃσις τῆς Ἐσθῆτος τῆς Ὑπεραγίας Θεοτόκου ἐν Βλαχέρναις); and they performed Matins. On the morrow was held a great festival; and they said Mass in the

church which is before the Sobor, in the imperial street, being built in dedication to this festival.

On the eve of Saturday, the sixth of Tamouz, they called us to the *Μνημόσυνον* of the Patriarch Joseph, who was before this Patriarch; who had now been dead three years, and was buried in the Sobor. On the morrow they all performed Mass together; and we went up with the Patriarch to the banquet, at his residence; as it is usual with him to give a banquet on this occasion.

SECT. XII.

FESTIVALS OF IMAGES AND RELIQUES.—GREAT SKILL OF THE RUSSIAN PAINTERS.—REMARKABLE DEATH OF THE EMPEROR MICHAEL.

ON Sunday, the eighth of the month Tamouz, they rang the great bell, from break of day, together with its fellows, for the assembly of the Heads of Monasteries, and of the Clergy appointed to this service; for them to repair, with their images, to the Sobor; as there was to take place the commemoration of the discovery of the image of the Mother of God, which had been buried in the earth, for a length of time, in the city of Cazan; and had been brought on this day to this city, where they built for it a large church, at the extremity of the plain (الميدان), opposite to the gate of St. Nicolas, one of the gates of the palace-castle, on the east side, and in front of the large cannon. Here they placed it, and appointed a festival to be observed every year, on the return of this day. The church was named the Church of Cazan, and of the Image of Our Lady of Cazan. They went out therefore, in great procession, from the Sobor at the palace, to this chapel, amidst the ringing of the bells. Here the Patriarch performed Mass and *Ἀγιασμόδες*, and they returned in the afternoon.

On the eve of the tenth of Tamouz they rang the great bell, and performed Matins, from the evening, through the whole length of the night; and this was to commemorate the Translation of the Blessed Shirt of our Lord the Messiah (قميص السيد المسيح الشريف) from Persia, to this city, on this day, thirty years ago; for it was in the year Seven thousand one hundred and thirty-three of the World (for the Muscovites are accustomed to reckon only from the year of the World, as we do), in the year One thousand six hundred and twenty-two of the Divine Incarnation, and the thirteenth of the reign of the Emperor Michael. On the morrow they formed a great congregation, greater than that on Easter-day,

amidst the ringing of all the bells; and the Patriarch said Mass, and put on his large sakko and his rich crown, which are his Easter ornaments; and had the box of the garment brought into the middle of the church. All took a blessing from it; and they returned it to its place; whilst the whole of the bells rang, from first to last. If the Emperor had been present, the congregation would have been greater and most numerous.

On the eleventh day of Tamouz they rang the bells for a procession, and the Clergy assembled with their images in the Sobor; and one of the Heads of the Clergy went out with them to a church behind the palace, dedicated in the name of the Mother of God, called Rajavskia, because she performed a miracle at that place; and for this reason they keep a festival for her every year, on this day. The Patriarch, however, does not go thither in person, but sends one of the Heads of the Clergy in procession to the church, who there performs the ceremony of the Ἀγιασμὸς and of the Mass; and they then return, as they did to-day.

Note, that it is the custom of the Russians, when a man has slept with his wife, that they wash themselves, and do not kiss any holy image, or touch it; nor enter any church, unless the Priest has recited a prayer over their heads.

Note, that the abilities of the painters who are found in this city are without parallel on the face of the earth, for their masterliness, the delicacy of their pencil (رفع قلمهم), and their subtilty of art, in making small pictures, of every Saint or Angel, of the size of a pea, or an Othmani (coin), to the great astonishment of the beholder. As for ourselves, we were wrapt in wonder at the sight of them. We remarked, among the rest, a small picture, with three covers or lids, in the church of the late chief merchant of the city; the figures of the Angels in it were grouped as numerous as a swarm of flies, and with such precision and colouring as to make one grieve that the painter should ever die: its price was one hundred and fifty dinars, whilst its weight did not equal that of ten dollars; but its masterliness was invaluable. They paint portraits of Our Lady in numberless variety, each form having its peculiar name, well known among them. There is, The Grecian; The Sebastian—she is on a throne; The Georgian; The Arabian; The Merciful; The Πλατυτέρα, or, “More ample than the heavens”—she is in the midst of the celestial and angelic circle; The Cazanian; The Vladimirian; The Smolenskian; The Rajavskian; The Unburnt Bush, as Moses saw her; Odigiyrta (اوديجييرتا), that is, The Tripled of Gifts: and, besides these, there are many other kinds, with their peculiar names. The

same may be said of the portraits of Our Lord the Messiah, and of St. Nicolas. As to the paintings of The Nativity, The Resurrection, The Sufferings of Our Lord and His Miracles, and The Portrait of the Trinity, it is impossible for the intellect of man even to comprehend all their devices, or to appreciate the excellence of their workmanship. I had collected many of them; but we could not buy a single picture from the people without the greatest difficulty; for every thing with them is high-priced and dear, particularly pictures: and the painters are not to be found, without sending to the picture-market every time you wish to see any of them; for there is not a single artist in this city that works in his shop, in the market, before the public ever; not even the smiths, nor the tailors, nor the carpenters, nor the shoemakers, not one; but all in their own houses. They who are in the stalls and shops buy of them, to sell again: such is their method of dealing.

To return:—On the eve of the twelfth of Tamouz, they called us to the Church of the Archangel; and they performed a *Μνημόσυνον*, in the usual way, for the Emperor Michael*, son of Theodorus, and father of the present Emperor. On the morrow there was a Mass and funeral service at his tomb, which they adorned with the imperial veil set with pearls and gems; and afterwards they took us up to the banquet above. It was now just ten years since his decease: and remark the wonderful coincidence, that his birth was also on this day of the year in which is solemnized the commemoration of St. Michael the Archangel;

* The first of the illustrious line of Romanof was Michael Theodorovitch, whose election in 1613 put a final period to a long scene of civil bloodshed, and restored tranquillity to his distracted country. He owed his elevation to his high rank and princely descent; but more particularly to the virtues, abilities, and popularity of his father, Philaretus. Ladislaus, Prince of Poland, having received a tender of the crown, from a body of Russian nobles, assumed the title of Tsar, and established a garrison at Moscow: soon afterwards, a powerful party, averse to the government of a foreigner, expelled the Poles from the capital, and unanimously advanced Michael to the throne, though scarcely seventeen years of age. It is singular, that he was raised to this high station, not only without his knowledge, but even in repugnance to his own inclination. When the deputies from Moscow arrived at Costerma, where he resided with his mother, and acquainted him with his election, Michael, recollecting the dreadful catastrophes which had befallen all the Tsars since the demise of Feodor Ivanovitch, and reflecting on the distracted state of Russia, burst into tears, and declined a crown which seemed to entail destruction upon those who had ventured to wear it. Overcome, however, by the importunities of the deputies, and dazzled with the splendour of royalty, Michael at length yielded to the wishes of his country, and, repairing without delay to Moscow, was crowned, with the usual solemnities. Though he ascended the throne with reluctance, he filled it with dignity; and found a protection from those disasters which overwhelmed his immediate predecessors, in his own discretion, in the wise counsels of his father, and in the affection of his subjects. Michael died in 1645, after a prosperous reign of twenty-three years.—Coxe's *Travels in Russia*, Chap. 3.

after whom he was named, in conformity with their custom. He used every year to give on this day a great banquet. Time rolled on; and after thirty-six years of reign, he died on this very day, of the gout and a pain in the feet, to which all the Muscovites are subject.

With regard to all these Emperors who are buried in this church, and all the Empresses buried in the convent of the Nuns, it is usual, every year and for ever, to commemorate the day of their decease. The Patriarch says Mass; and they give a banquet to the assistants on the part of their souls, in the hall above. This is in addition to the Masses and Prayers that are performed over their tombs daily by the Clergy of the Seven Churches, who read over their tombs continually, both day and night, the Psalms of David, being pensioned for that purpose. For these pensions they subtract from the succession of every Emperor and Empress as much as is allowed by law, even from the plate in which they ate and drank: they take, for example, the dish in which they set the boiled food, and the vessel for the wine, and the silver candlestick: these things are always kept standing on their tombs. On the thirteenth day of Tamouz the present Emperor ascended the throne, bequeathed him by his father, as his successor.

Note, that in this Church of the Archangel, and around it, are twelve sanctuaries or chapels, in which twelve Masses are performed every day; as are also said in the Church of the Annunciation, which is near it, nine Masses daily, in its nine chapels: and, as in the Convent of the Jodabi (الجوداي), which is opposite to them, seven Masses are performed daily. Most of the grandees of the city, with their wives, come in their coaches every morning, to assist at Mass in the Chapel of St. Alexius, Metropolitan of Moscow, the worker of miracles, where his body is; from the great love they bear him, and their faith in him.

SECT. XIII.

MANUFACTURE AND SUPPLY OF ARMS.—SUCCESS OF THE EMPEROR AGAINST THE POLES.—RUSSIAN MANNER OF CELEBRATING VICTORIES.—SAINT VLADIMIR.

AFTER we had risen from the banquet, the Patriarch of Moscow shewed our master, from one of the windows of the palace looking over the country, many wagons filled with muskets, which he was sending to the Emperor. He said

they were fifty thousand; and were just come, packed in boxes, from the Queen and King of Sweden. On our wondering at their multitude, he informed us, that within the Emperor's palace are artificers who prepare for him seventy thousand muskets annually, which are laid up for perpetuity in the stores. This is only what is done within this city: but as for the arms which are prepared for him in most of the provincial towns, they are beyond computation; and those which are brought to him besides from every country of Europe, every year, are innumerable. He mentioned also, that the English (الانگليز) had just now sent him three wonderful guns, from which, when discharged, no sound issues: they are made of certain springs and machinery, the contrivance of the Franks. Every evening during this summer we used to go to see the gun-artificers; for they were in the practice of collecting all the guns which they were manufacturing, and ranging them along the edge of the Palace Hill that abuts upon the river, close to each other: then, filling them with powder, they set a train which communicated with them all as they lay in one row, and fired them with a long rod of iron heated in the fire. Those which were sound among them remained in their places: the unsound instantly flew to pieces, from the great quantity of powder with which they were loaded. All the Emperor's troops are firemen; I mean, armed with firelocks.

As to the news from the Emperor, it was reported that he was stationary in the city of Smolensko up to the twenty-first day of the month Ayyar (ايار), on which is the festival of the Emperor Constantine; when he removed thence to the country of the Poles, after he had divided the troops with him into three parts. He went himself with the middle division. They were delayed much, in consequence of the thawing of the rivers, and the great quantity of inundations and mud and rain. The troops generally, as reported, were in advance of him the distance of three days' march; having arrived at the large river called Barozofo (باروزوفو), which was formerly the boundary between the frontiers of the Muscovites and the Poles. News had been spread, that the Poles had taken a position on this side, fearing a passage might be effected there; and had fortified it with mounds of earth, cannon, and the main portion of their army; and that they had blown up all the roads with gunpowder. This was in consequence of their weakness, and the little courage they felt to meet the enemy. The Emperor, therefore, sent a number of Archons to pass the river, at a distance of fifteen days' march higher up and lower down. These encountered the Polish troops near these passages and the mounds, and,

convent, whether male or female. After the two Patriarchs had put on their copes, and the Priests and Deacons had come out to the Νάρθηξ, they performed a Παράκλησις for the Emperor, and came down to incense the church, as usual. After they had done, they put off their copes; and the Deacons came out with the tapers, and the choristers chaunted before the Patriarch till he entered his pavilion. After the third hour of the night, by the striking of the convent clock, they rang the bells; and arising to Matins, we entered the church. They began chaunting the Evening Psalm in responses, as usual; and at the Δόξα, all the Archimandrites, the Priests, and the Deacons, took a Κηρὸν, or wax taper, and went in and robed; and came out at the Εἰσοδόν, and entered the sanctuary, as they chaunted "O Divine Light." Then they came out at the Litany, and stood round the Patriarch, with the chief of the Archimandrites at their head. When the Deacon had said the Prayer for Vigils over five large black cakes, the Patriarch recited the Benediction: then the Abbess advanced, and gave to each Patriarch one; afterwards, cutting the others into pieces, she distributed them to all the Grandees. After the Evening Prayer was closed, they sat down; and a Lesson was read from the History of the Mother of God. Then they arose, and the bells were rung for Morning Prayer. All the prayers this night were performed in full chaunt. Having finished the Morning Prayer, we went out of church, to our several abodes.

On this night the Patriarch conversed much with our master; and, amidst other topics, he informed him concerning the golden cross on the Church of the Annunciation in the Imperial Palace; telling him, that it was worth one hundred millions of gold. Not only is the cross itself of great value; but the roof also of the church, together with the nine cupolas, their vanes and railing, is entirely covered with pure gold, the thickness of a finger. We could not believe this: he did not, however, tell any falsehood; for when he saw that we were astonished and confused at hearing it, he said, "The expense and treasures to so great an extent, which the Prince Vasili, son of Czar Ivan, laid out on the building of the white walls of the city, amounted to no more than the value and expense of this cross, the roof, and the cupolas:"—and in this assertion all men are agreed; for the cross appears indeed small from below; but when one of the crosses of the Sobor Church broke, and its fragments lay before us, we ascertained that its length was more than four cubits, and its breadth three, with the thickness of a span: as to the ball, or apple, at its base, not one of us was able, from its largeness, to embrace it with both our arms. When,

however, they set it up in its place, it appeared very small, by reason of the height of the church, as it assuredly must : but the Church of the Annunciation is higher than the Sobor, for it is built upon vaults of a great height. The cross is not gold inlaid upon wood, as the other crosses of the other churches ; but is all of pure gold, cut and burnished, and shining like the diamond. At its base, above the apple, is a half circle turned upwards, resembling the moon. We know that those acquainted with the subject used to say, there is nothing dug from the mines heavier than gold ; and that every piece, of a span in length, a span in depth, and a span in breadth, is a quintal in weight : we know not whether it be a quintal of Aleppo, Damascus, Istamboul, or of Greece ; but they say that it is four and forty okkas, and the okka is four hundred drachms. Now we calculated that every dinar is a drachm and two carats. Let the reader, then, make out the account, if he is able ; for I yield to the difficulty. I asked the Grandees of State, the Grandees the Interpreters, my companions the Secretaries of the Emperor, and many others, to be informed how many quintals it was, or how many poods ; but not one of them knew, for it is one of the secrets of their Emperor.

Similar to the wonder we have mentioned, and one indeed of the wonders of the world, is the new Imperial Treasury in Moscow, for its splendour, and the astonishment it excites in every person. Then the Patriarch informed us, that in the last week he had sent to the Emperor forty thousand poods of gunpowder.

SECT. XV.

CONVENT OF ST. SABA.—FEAST OF THE CROSS.—ORIGIN OF THE NAME SARACEN.—BENEDICTION OF THE WATERS.

To return :—After the clock had struck the third hour of the day, the Patriarch invited our master to his pavilion ; and having both mounted into his coach, they went to a convent, by the name of St. Saba, situated in the midway between the city and the other convent. The Empress had newly built it ; and had settled in it Russian, that is, Cossack Nuns, whom the Emperor had brought from Smolensko, and from the city of Mohilov. It was said that Radzivil had used to treat them with great kindness and munificence ; because his wife Miriam, daughter of Vasili Beg, of Moldavia, being of the orthodox faith, loved them much, and was constantly praying with them. When the Emperor made

spoken, standing in the road of the Patriarch, to shew themselves to him. Their figures were more disgusting, meaner, blacker, and more diminutive than those of the persons of the same tribe whom we mentioned as having seen in the week of the Cheese Lent. They were forty persons, each commanding a thousand of their countrymen. Their garments were skirted coats of coloured cloth. They had, hanging from their breasts, suns of yellow brass; signifying that they were Kniazes, as we immediately ascertained. The Patriarch inquired of them as to their numbers: they replied, "We are come, to the number of forty thousand, at the call of the Emperor to us for our assistance; and we are the provosts over them." Then he asked them concerning the distance of their country. They replied, "It is five thousand versts; and we have been more than four months travelling, to arrive here." He asked them their different ages, and discovered among them many that were above a hundred years old. They eat all kinds of fish, and raw venison; and human flesh, when they can obtain it. For this reason, they were quartered outside the city, in the woods and fields, and had many guards set over them. He said to them, "With what do you make war?" They answered, "With these bows and arrows." We looked at their arrows; and were much astonished, none of us having ever seen the like. They are of three or four kinds: some are only pointed with iron; others have, behind the point, two fins turned backwards, like rows of iron pins; so that when the arrow has been shot into any one, these points spread within the flesh, and the arrows can by no means be extracted: others have points of a vast length. As for the bows, they are a piece of nerve, like wood; and stretched and strung in such a manner, that none but the stoutest can draw them. When the Patriarch perceived that I was instigating our master to question him concerning these people and their circumstances, and that we were in amazement at their appearance, he came forward, and, taking me by the hand before the Ministers and the assembled crowd, called the savages, as if to eat me, that he might have his laugh and sport with me, whilst I was shuddering and quaking for fear. So he did also with others, as well as myself. Of all those that he sported with, he actually delivered one, who was a Deacon, belonging to the Servian, into their hands. As soon as they laid hold of him, they tore his clothes to tatters, in scrambling for him; and it was with difficulty that he was rescued out of their hands, by redeeming him with fish and money, which the Patriarch gave them as his price. The poor Deacon, from fright and horror, lay ill for a long time afterwards.

On the eve of the festival of St. Elias the Prophet, they performed the Matins over night. In the morning were completed the three years since our departure from Aleppo, and a year since we had begun our residence in Muscovy. They rang the bells for a procession, accompanying them also with the great bell: and one of the Heads of the Clergy went forth in procession to the outside of the city, into the plain, to an ancient church, dedicated in the name of St. Elias; where he said Mass, and then returned. As to the Patriarch, he too went out in procession, by the Imperial Gate, to the oratory, and made a supplication for the Emperor. Then he passed on to a new church in the midst of the markets, dedicated in the name of St. Elias, in the vicinity of the residence of the Metropolitan of Novogorod; where they performed the Ἀγιασμὸς and the Mass, and he returned.

In the evening of the following Friday, the Patriarch sent to invite our master; and we went with him, in the coach, to the convent called the Novodievitza Monastir; that is, the Convent of the Young Girls, outside the city, at the distance of three versts; a place we have already spoken of, having during the Great Lent performed a funeral there. We went thither now; because on the morrow, which was Saturday, was the commemoration of the feast of the Translation of the Image of Our Lady which performed miracles, from the city of Smolensko to the convent. We alighted outside; but the Patriarch alighted in his great pavilion, composed of tent within tent, and surrounded by a numerous guard of janissaries. All the wives of the Grandees of the empire came in their coaches; and the greatest part of the citizens assembled there, taking up their quarters in the houses of the village outside. The assembly was vast; and there were buyers and sellers, and market-stalls, in abundance: for it is a very great festival with them, and they have a great love for this convent. On this account, all the Nuns who are in it are either the daughters or widows of Grandees, and are very rich; for it is their custom in this country, when a convent is large, like this, not to admit any Nun into it, unless she settles upon it a considerable sum of money. As all the Nuns in this convent are exceeding rich, the convent itself, consequently, is become very rich, as the Patriarch of Nikon told our master this evening; saying, "There is nowhere in the Muscovite dominions a convent equally rich with this." We assisted in it at the small Ἑσπερινόν, and went away to sleep in one of the inns outside. The Patriarch of Moscow lodged in his own pavilion; the rest of the men and women, in the houses in the village: for they admit no one to sleep in the

charging them, killed them all, taking all their cannon and baggage. As soon as the Emperor came up, he caused seventy bridges to be thrown over the river, constructed of wood, for the passage of the troops. In the middle he erected a large bridge, with a huge high wooden tower at the top, commanding every side; and fortified it with cannon and troops, that he might be secure from danger, as far as concerned the passage of the river, and have all the roads on that side open to him. He marched himself in person on the road towards the city of Vilna, which was under the command of Radzivil: but on account of the roughness of these roads, beset with forests and mountains, they returned, with a great part of the guns of the artillery, to Smolensko, being unable to effect their transport. The main body of the Emperor's Archons, with their troops, went on before; and, spreading over the Polish territory, made the conquest of a great tract of country, by sword and by treaty. If any place stood a siege, they put to the sword all its inhabitants, set fire to the houses, and laid the whole place in ruins; committing the most excessive cruelties, in order to strike the enemy with fear and dread. This year no one appeared to oppose them, nor was it heard that the Poles were assembling in any place, nor was there any mention of a Polish army or any force, but their memory seemed to be wholly extinguished: for the Poles, from the first until now, had entertained hopes of succour from the Turks and Tartars, and had been endeavouring to rouse them by repeated embassies, but not one came to their help. From their great pride and obstinacy, however, they would not make peace; though they were perplexed, against whom they should endeavour to maintain the war; whether against the Emperor, or against his Archons, or against the army of Novogorod, or that of the King of Sweden, or against Chmiel: God had sent a curse of annihilation upon them; their counsels were confounded, and their direction was perverted.

Whenever there came from the Emperor any news to Moscow that his armies had conquered a place or defeated a body of troops, immediately they rang the bells of the Patriarchate, one and all, and rejoiced and exulted; and the Patriarch came down to put on his robes after Mass, with all the Heads of the Clergy present, and the Archimandrites and the Priests in the Sobor; and they performed a *Παράκλησις* in supplication for the Emperor, and thanks to God for his assistance and the victory. It was not guns, or drums or fifes, or any thing of that kind, but bells and *Παρακλήσεις*. We were astonished at this their

religiousness and faith; but they acted, on these occasions, only in conformity with their constant custom, as we often witnessed it.

At this time began to arrive, in wagons, numbers of captive soldiers of the Polish army, loaded with irons. Having presented them to the Patriarch and the Vazir, they threw them into the different prisons; and dispersed others of them, by command of the Emperor, over all the country, to be kept in irons. Of this matter we will say more hereafter.

On Friday the thirteenth of Tamouz, our master said Mass in the Church of the Convent; as also on Sunday the sixth after Pentecost, and on the following Monday. In the afternoon and evening of this day they rang the great bell, as also on the morrow; and held a great solemnity in commemoration of St. Vladimir, king of Kiov and of all the Russian countries, who in his conduct resembled the Apostles: for when he embraced the faith at the hands of the sister of Basil the Macedonian, Emperor of Constantinople, and was baptized, he took the name of Basilus; and having baptized the inhabitants of all the Lesser Russia, that is, the country of the Cossacks, he afterwards came with St. Peter, the first Metropolitan of Moscow, and, making himself master of this country, drove the Tartars from it, and divided it among his twelve sons. He baptized, during his time, the greatest part of the inhabitants of these countries; and having built a large city, called it, after his own name, Vladimirov, a place we have spoken of heretofore. It is this place of which History reports, that when Timourleng came into this province, he built the castle belonging to it, and there deposited his treasures. This we now ascertained, from the mouth of Basilus Luka Simoyov, who some time ago embraced the Christian faith; upon my asking him about it.

SECT. XIV.

THE FORTY CHIEFS OF THE DOG-FACED TRIBE.—CEREMONY AT THE NOVODIEVITZA CONVENT.—GOLDEN CROSS OF THE ANNUNCIATION.

On the evening of Thursday the nineteenth of Tamouz, the Patriarch of Moscow invited our master; and they put on their robes together, as usual, in the Church of the Archangel, and performed a funeral service for the late Emperor Michael, as they had done before; that is, a *Μνημόσυνον*; and on the morrow, a Mass; and went up to banquet in the hall. As we came down, we met some of the tribe of the Martyr Christophorus, of whom we have before

the conquest of that country, he apprehended the malice of Radzivil and the Poles against them, and brought them hither with the utmost veneration and respect. They were about seventy Nuns, mostly maids of rank and property, with faces shining like the sun, and beautiful clothes and ornaments. They wore long veils over their faces, and trailed their mantles on the ground, possessing with the utmost dignity a neatness of person and a nobleness of deportment. Afterwards, the Emperor cleared the convents of them there, through his fear for their safety; and sent and had them all brought together to this place, till at last they amounted to about three hundred Nuns. Then he removed all the Muscovite Nuns from the large Convent of the Girls, distributing them among the Women's Convents in the city; and settled here all these Cossacks Nuns, in one body. He was actuated to do this by his own love for them, as well as by that of his Empress and of the Patriarch, and by the delight they all took in hearing their chaunts and prayers, which expel from the heart all uneasy thoughts, as we shall afterwards have occasion to shew. When we arrived at their convent, they came out to meet the Patriarchs with chaunting; and walked before them to the church, where the Patriarchs put on their robes. In the mean time, there arrived from the city one of the Metropolitans, accompanied by the Priests and the Deacons, with the pictures and the banners and the tapers, walking in great procession. The two Patriarchs came down to meet them, and they all went together to the convent. After we had ascended to the church, they performed the *Ἀγιασμὸς*, then the Mass; and the two Patriarchs went out and prayed to the images on the outside of the door of the convent; whilst the others set out on their return to the city, as they had come, in procession. Remark this great fatigue they were to undergo: as for us, we returned to put off our robes, and left the church. The Abbess made a present to the Patriarchs, according to custom, of images of Our Lady, inlaid with gold; together with large cakes of black bread, from the pantry of the Nuns.

Then the Patriarch ascended his coach; and having seated our master in another, all over crystal, he invited him to one of his villas and palaces, seven versts distant from the city and three from this convent, across the River Moscwa. Here he gave a princely banquet to all the Grandees of the empire, the Heads of the Clergy, the Archimandrites, and the Priests and Deacons, both great and small. Afterwards, he set out on his return, with his attendants around him, and the janissaries before him. On our approach to the city, they rang

the bells, and he went in to the Evening Prayer in the Sobor. What surprising perseverance and activity!

On the morrow, which was the eighth Sunday after Pentecost, our Lord the Patriarch said Mass in the church of the convent, and consecrated Priests and Deacons; as also on the Tuesday, the last day of the month Tamouz, and the beginning of the Lent of Our Blessed Lady. In the evening they rang the large bells, and at night performed the Great Matins: for with them it is a great festival and solemnity, in commemoration of the Venerable Cross; and because on this day, in former times, the Kniaz of Moscow defeated the Tartars, enemies to the Christians, and gained over them a great victory. On the very same day of the very same year, it fell out that Manuel Comnenus, Emperor of Greece, defeated the troops of the Saracens—that is, of the Occidentals (المغاربة)—when they made war upon him, and put them to flight, with the help of God and by the power of the Cross. Upon these events, as soon as the Kniaz of Moscow, and Manuel, Emperor of Greece, heard what the Creator had done for them in their respective victories, they interchanged messengers; and came to an agreement, that every year, on this day, the first of Ab, they would celebrate a great festival in honour of the Venerable Cross, and in gratitude to Almighty God; and it has been kept from that time to this.

Note, that the Greeks called the Moslems, at their first appearance, Agareni; that is, sons of Agar; for her name Hagar (هاجر) in the Greek tongue is pronounced Agar. The word *Agareni* has also another interpretation, which is, the “roaring wild beast.” It is said, that when the Moslems heard this afterwards, they answered, “We are not the sons of Hagar, but the sons of Sarah (سارة); not Agareni (اغاريني), but Saraceni (صاراكيني):” and they have been called by the latter name, until now.

To return:—On the morning of the first of Ab, and of the Lent of Our Blessed Lady, they rang all the bells round, for the meeting of the Archimandrites and the Priesthood, in their robes and with their images, at the Sobor. When they were assembled as usual, all the great bells were rung three times; and we proceeded to the Sobor, where the two Patriarchs robed, together with the rest of the Heads of the Clergy. The Archdeacon, with the censer in his hand, said, *Εὐλόγησον Δέσποτα*, &c. and they went out in procession. The path had been strewed by the janissaries with yellow sand, all the way from the Sobor to the river; and they stood in rows on each side, whilst we descended towards the gate of the river, called Vodali Vrata (فودالي فراطا), that is, the

Water Gate ; which has painted over it the picture of Our Lord the Messiah, the Samaritan Woman, and the Well. When we arrived near the bank of the river, we ascended upon a large scaffold of boards, which had been raised by the janissaries, on the preceding day, over the river. Around it were palings ; and in the middle, towards the east, was a pond, with steps down to it. The two Patriarchs stood before it ; the others around it. The Grandees of the empire stood behind : the remainder of the people, men and women, looked from the walls. As the choristers chaunted, the Patriarch went down to incense the water, the pictures around, and the attendants ; and then returned to his place. After he had said the Gospel, and the Archdeacon had recited the *Krúžete*, he recited the prayers, with his head uncovered ; praying, at the third time, for the Emperor, the Empress, and their son ; and for the Emperor's sisters and daughters, by name. Then he went down, and first washed his hands in an ewer and bason of silver. Next he took the cross, and advanced near to the water ; and having formed over it the sign of the Cross, he dipped the cross in the water ; and then raised it, with its head downwards, according to their custom ; chaunting all the time, " Save, O God, thy people ! " and adding the name of the Emperor. The choristers still answered him with the same chaunt, whilst he washed the cross in a vessel of silver which was held in the hands of the Archdeacon. Thus he did a second and a third time. Immediately, the servants of the Emperor and Empress, and of the whole Imperial household, took of the water, in beautiful silver pitchers. Then he stood up ; and taking the three large twisted tapers from the hands of those who stood with them over the water, dipped them in, and extinguished them : immediately, all the persons present took of the water in their hands, and sprinkled themselves with it, over their heads and faces. Many of the children and of the men went down and worshipped, on their faces, in the river. The Grandees of the empire, who stood near to the Patriarch's throne on the scaffold, he sprinkled with the water, for a blessing ; and many horsemen, for this purpose, plunged into the river. Then we returned to the Sobor, &c.

Note, that the season of the carrot in this country is in this month of Ab. It is like the Aleppo carrot ; except that they sell it with the leaf, but the radish without leaves.

SECT. XVI.

*BUILDINGS OF THE PATRIARCH NICON.—IMAGE OF OUR LADY THE
PORTRESS.—NEW CONVENT.*

THIS Patriarch Nicon* is a great lover of buildings, monuments, and collections. When he was Archimandrite in the Convent of the Spas, that is, of the Saviour, in the neighbourhood of this city, he devoted himself to the building it anew from the ground: and on the large church—concerning which we shall give an account hereafter—on its cells, walls, towers, and on every part of it, he bestowed much labour. Thus, when he became Metropolitan over the city of Novogorod, he raised in it some beautiful buildings. On being made Patriarch, he built for himself a patriarchal palace; to which, with the exception of the Imperial palaces, there is none equal throughout the whole Muscovite territory, as we shall shew in the proper place. Afterwards, he exerted himself in the building of a new convent in the vicinity of Novogorod, situated in the middle of an island, in a large sweet-water lake; that he might, by this model, give a new direction to the building of the Imperial convents. This was, because, when he was Archimandrite, he was a great lover of the Greek nation, and of the Monks of the Holy Mountain; and he had heard, that in the number of its convents was one by name Iberisko (ایفارِسکو—τῶν Ἰβηρίων), that is, the Convent of the

* “Nicon was born in 1613, in a village of the government of Nishnei Novogorod, of obscure parents. He received at the baptismal fount the name of Nikita; which, when he became Monk, he changed to Nicon. He was educated in the Convent of St. Macarius, under the care of a Monk. From the course of his studies, he imbibed, at a very early period, the strongest attachment to a monastic life: but, in conformity to the wishes of his family, he entered into matrimony; and as that state precluded him from being admitted into a convent, he was ordained a secular priest. With his wife he passed ten years; first, as a parish priest in some country village; and afterwards at Moscow, in the same capacity: but losing three children whom he tenderly loved, and having persuaded his wife to take the veil, he entered into the monastic order. He chose for his retreat a small island of the White Sea, inhabited only by a few persons, who formed a kind of ecclesiastical establishment; after a short residence in which, he accompanied the Chief to Moscow, to raise a collection for building a new church. He was scarcely returned, when he was compelled by the other Monks to retire; and having repaired to a monastery of the contiguous continent, he succeeded, on the death of the Superior, to the vacant dignity. He continued in this capacity three years; when, being drawn by some family affairs to Moscow, he was casually presented to the Tsar Alexey Michaelovitch; who, captivated with his various talents and extensive learning, detained him at Moscow, under his immediate protection. Within less than five years he was successively created Archimandrite or Abbot of the Novospatskoi Convent, Archbishop of Novogorod, and Patriarch of Russia.”—See COXE’s *Travels in Russia*, Chap. IV.

Georgians, surnamed from an image of Our Lady, that works miracles, and is called Πορτάγρισσα, that is, "the Portress." This image was in the house of a rich widow lady of high rank, and was held by her in the greatest reverence, at the time that the Emperor Leon made war upon images in the city of Nice (نيقية). When the Emperor's troops marched over the country to destroy the images, they came to her house; and she, being a prudent, sensible woman, treated them with hospitality and kindness; making them presents, and giving them money. Then, through fear, she made a hole behind the cheek of the image; and placing in it three dinars, and covering them up, she made her prayer, in abundant tears, with cries and lamentations; and having thrown the image into the sea, she said to her son, "O son! arise, and begone hence, lest the troops seize thee." He arose, therefore, and fled with her. Then the image (wonderful to relate!) passed from the city of Nice over the sea, and, after some time, was seen opposite the Holy Mountain, in front of the Convent of the Georgians, that is, the Iberisko, which is there situated. The Monks saw, for the space of three nights and days, a column of light shining from the sea to heaven; and being seized with wonder, they sent to examine what it was. There they found an image of Our Lady, standing upright on the water, with light issuing from it, like rays of the sun. They went to the Abbot, and informed him of it; and he assembled the priesthood and brethren, and they proceeded to the spot with censers and tapers. When they came beside the image, it would not that any one should touch it, but went up of itself upon the head of the Abbot, and stood there. All were exceedingly amazed: and having conducted it in all reverence to the convent, they placed it, with the utmost veneration, within the sanctuary. When morning came, they no longer found it, and were stupified with amazement: on inquiry and search, they discovered it in one of the courts of the convent: they went, therefore, and, carrying it away, as before, set it in its place. The same thing again happened that night; and in the morning they found it in one of the vineyards of the convent. Again they went to fetch it, a third time. On the following night it appeared to the Head of the Convent and the rest of the Fathers, saying, "I did not come to your convent that you should guard me; but I came to guard you, and that you might set me as your portress and sentinel, to be your preserver: place me, therefore, on the convent-gate." Awaking in trepidation and amazement, they built for the image, over the gate of the convent, a handsome church, named Παράκλησις (باراكليسي), in conformity with what the Russians and Muscovites build over the gates of their

convents, as we have frequently mentioned : and there they placed it, with all veneration. It happened, that, after fifteen years, the son of that lady came to visit the Holy Mountain, and entered this convent. When he came near the image and bowed to it, he immediately recognised it, and wept, and cried aloud. The Monks, in consequence, flocked around him, and inquired what it was. He gave them a clear and detailed account, and how this image had been in the house of his parents. When they scrutinized him in verification of his story, he told them of the three dinars in the back of the image. On seeing these with their own eyes, they were much amazed ; and the young man immediately became a Monk of that convent. This image performed, and still performs, innumerable miracles ; is greatly celebrated over the whole world ; and is visited from all quarters. Up to the present time, as we said before, it still performs innumerable miracles ; and over it are said to be suspended offerings without number. The Kings of Georgia afterwards, from their love to this convent and their faith in this image, with the permission of the Greek Emperors, enlarged and beautified the building. For this reason it was called by them "The Convent of the Portress Iberisko" ; that is, in reference to the Georgians. At present there are residing in it more than five hundred Monks. Our brethren the Russians and Muscovites love this convent much, and, in general, all the convents of the Holy Mountain ; because the greatest part of their Saints paid a visit to it, and performed its rites and ceremonies. On this account, the present Patriarch, Nikon, at the time that he was Archimandrite in the Convent of the Spas, asked the Deputies of the Chief of this Iberisko Convent—who came constantly, with others of them, to petition the mercy of the Emperor in their behalf, according to the terms of the χρυσόβουλλα which they have, from the time of his father and grandfathers, every three years—the Patriarch asked them to paint for him an exact copy of this image, and bring it him (as they did) ; saying to them thus : "Go to your convent, and say to your Chief, that he wash the holy image in water : with it make an Ἀγιασμὸς, and let the painters mix their paints with it." When the Empress heard of this copy, she took it away from Nikon : and so he ordered another, which they brought him lately. We have seen it, and paid our devotions to it. Its cheek is wounded, and blood flows from it : for it is supposed that the Occidentals, when they made the conquest of the Holy Mountain, struck this image with a knife ; and the blood has flowed from the wound ever since. This Patriarch, therefore, has been very kind to the Monks of his new convent ; and has given them another convent, by the

name of St. Nicolas, opposite the Imperial Palace, near the picture-market, known by the appellation of *Большая Глава*; that is, "the Large-headed": because in it there is a large church, which is a feoff to their monastery. Next, he made them a present of this image—a present of immense value; for he had employed the ablest of the goldsmiths, and covered the whole of it with pure gold, both canvas and drapery, excepting the face and hands. By what I ascertained from persons of credibility, the quantity of this gold is about forty pfund, equal to a pood and a half; that is, twenty okkas of gold. He adorned it, besides, with a pood, that is, thirteen okkas of pearls; and with thirty Imperial diamonds, of the value of more than twelve thousand dinars; besides a variety of emeralds, hyacinths, and rubies. On the head of the Lady, and upon her shoulders and breast, he set four suns (stars) of diamonds, which were of the crests or pennaches (مرغجات) of the *Βασιλεὺς*, or Emperor Ibrahim; for all these treasures have been lately transported hither by Greek merchants. The price of each star is more than a thousand dinars. All this was displayed before us. On the neck of the Lady he had hung a lace of emeralds of surprising beauty, reaching half round, in the form of a crescent; which had cost him, as we verified by our own eyes, more than sixty thousand dinars. The image itself is very large and imposing, and the blood is flowing from its cheek. The back of it is entirely covered with satin and velvet. It is thus become an object above all admiration, dazzling the eyes, and astonishing the mind of the beholder. It has no equal; not even in the treasures of the Emperor, or in his churches; for we have seen them all. Nor has the Patriarch been content with decorating it in the manner above described: he has, moreover, decreed, that no painter shall execute any copy of this picture, on any account whatsoever; in order to prevent its being multiplied and its value being diminished, and to keep it with him matchless and unique. It was for the sake of this picture, as we mentioned before, that he applied himself to the building of a new monastery, vying with the Imperial edifices; and situated in an island, in the midst of a large fresh-water lake, as we are now about to relate.

It happened, then, at the time of the capture of Smolensko and of the city of Mohilov, by the Emperor, that, fearing for the Friars and Nuns who were in convents there, lest they should be exposed to the troops, and the malice of the Poles, he removed the Nuns, as we mentioned before, to the Convent of Our Lady, *Ὁδηγητρία*, without the city; and the Patriarch removed these Russian Monks, with their President, about seventy persons, and sent them to this

island, where he built for them habitations of wood, with a handsome church, for a temporary abode, until the construction of the convent was completed. From his love for the rites and forms of Greece, he sought to clothe them with the caps (اقباء) of the Greek Friars; but at that time there was not one person who had any of these caps and latias in his possession. He made himself, therefore, some caps of black velvet (مَحْمِل), and latias of *zar* (ضر), that is, black silk, with the intention that there should be a difference between the Friars of this convent and those of Moscow: and, as he knew that our Lord the Patriarch was much wearied with his long abode at Moscow, caused by the prolonged absence of the Emperor, he proposed to him to go and recreate himself in this new convent, and to consecrate it; wishing to shew him the great splendour and cheerfulness of the place. Our master took occasion to request him, that he might go by the same opportunity to the city of Novogorod, to view it also: and thus it came to pass. From Moscow, to this monastery, the distance is four hundred versts; and from the monastery to Novogorod, one hundred and fifty. So he dispatched with us a coach, a vodvods (فوفودس), ten janissaries, an archon on the part of the Emperor, and an archon from himself, with led-horses belonging to the Emperor; and, taking leave of us, sent before us a *feuille-de-route*, or list of our stations.

BOOK XII.

NOVOGOROD.

SECT. I.

DESCRIPTION OF THE CITY OF TVERSK.—TORJOK.—CONVENT OF ST. BARLAAM.

THUS we set out for Moscow on the morning of Saturday the fourth of Ab (August), accompanied by the Archbishop of Servia, an interpreter, and servants; and proceeded a distance of ninety versts, till we came, on the morning of Monday the Feast of the Transfiguration, to an ancient convent, by the title of the Assumption of Our Lady, built of stone, and under the Patriarch's jurisdiction, situated most beautifully, in the neighbourhood of a village called Klin (کلین), where we assisted at Mass.

Thence we went to a convent in the form of a castle, by the name of the Holy Nativity; and passing the large and celebrated River Volga, we travelled ninety other versts; having performed, in all, one hundred and eighty versts from Moscow; and came to a town, with a castle, by the name of Tversko. It is a bishopric, of which we formerly mentioned the bishop. Before we arrived at it, there came out to meet us, first of all, the Heads of the Convents; then the Deputy Archbishop, the Voivode, and the Town Magistrates, accompanied by the Clergy, carrying bread and salt, according to custom; and they took us to the large stone Sobor Church, dedicated in the name of the Divine Manifestation: in it is the body of one of the Kniazes, a new Saint; and around it are four other churches. They made us alight at the new Archiepiscopal palace, which commands a view of the gardens and the fish-pond: and first came the Emperor's Lieutenants, to present to us some of the various kinds of beautiful fish caught in the River Volga, that runs in the neighbourhood of the town.

Then we received presents from the Voivode, the Archbishop's Deputies, and from the Clergy, of the same kind; together with barrels of drink, viz. mead and beer, and pictures. They did us great honour, and treated us with vast hospitality, according to the orders which the Emperor and the Patriarch had issued all along this road. In the belfry of this bishopric is a new clock. They informed us, that under the jurisdiction of this Archbishop are four bazaars, or market-towns, the residence of Voivodes (بازارات و يوضات), and about one hundred and fifty village churches; yet he says that his see is very small. Last year, the Metropolitan of Cazan was with the Emperor, to say prayers for him, and perform Mass in a tent modelled after one of the Imperial churches. This year he has taken with him this Archbishop: and we met on our road the Protopapas, carrying an 'Αγιασμός (in tubes of wax, accompanied with cakes of bread, مع شواتف), to present it to the Empress, to the whole Imperial household, to the Patriarch, and to all the great Officers of State: I mean, an 'Αγιασμός of the festival of this church; that is, the Manifestation, according to their custom. On this occasion they had strewed the floor with green herbs; in imitation of the Greeks, who strew their churches, during the festival-days, with leaves of the الغار tree.

We arose on the fifth day, and crossed the River Volga in boats. Here they changed our vodvods, and took leave of us: and we proceeded thirty versts, through an immense forest of wild poplar-trees, and fir and larch, resembling planted parks; and arrived in the evening at a pretty village belonging to the Patriarch, which he had leased to his convent, called *Midna*, near a river named Tversk.

On the Friday, we again travelled forward thirty other versts; and arrived at a market-town, with a castle and fortification, by name *Torjok*. Here, also, we were met by the Voivode, the Clergy, and the rest of the population, with their images, and bread, fish, and drink. They conducted us into their large stone church, dedicated by the title of "the Divine Manifestation," as the former one. We went into a convent belonging to the Patriarch, built of wood, by the title of "the Holy Nativity." Near it is another convent, by the title of "the Entrance of Our Lady into the Temple": they are without the town. Here they changed our vodvods, and we set forth and travelled near.... other versts; and arrived, on Sunday, at a village called *Vishni Volojok*, near a river named *Sena*, on which they pass in boats to the city of Novogorod. Here they again changed our vodvods; and having travelled onwards five-and-twenty versts more, we arrived at a pretty village, very pleasantly situated, called *Kolomna*. By it is

a vast lake, containing several islands, with much wood, of the same name as the village. They are both the property of the convent of St. Barlaam, as we shall have occasion afterwards to mention. On the Monday, we proceeded other forty-five versts; and arrived, in the evening, at a village, with a large lake also, which the Patriarch has lately leased to his new convent. This place we left on the Tuesday morning; and travelled twenty versts more, over a large space of stony ground, till we approached the lake of the above-mentioned monastery. We travelled thus in the greatest haste, in order to be in time for the festival at the convent, that is, the Assumption of Our Lady, on the fifteenth of Ab (August). The road from Moscow to this convent is more difficult than the Potiblia road, or any other road in Muscovy; for it is all forests, valleys, mud, clay, and roots of trees; in short, it is a road not to be travelled, but in winter, during the frost. Here let me express my astonishment at the whole of the Clergy of this country, and the poor; for they came regularly to ask alms of us, to our great vexation, who came hither to ask of them;—and they come to ask of us! But what afflicted our hearts most sensibly, was the torture the poor cattle had to endure; and this recurring to them every other day. The Patriarch, knowing the condition of this road, sent last year, and had the greatest part of it repaired. Before that, carriages had not been able to pass along it, without great exertion, on account of its narrowness, and the closeness of the forests. He caused the trees to be cut down; and, widening the road, constructed most of it like a bridge, with the timber. It became, however, by this means, worse, and more rugged, for persons riding in carriages or on horseback, for whom there is no rest; and is convenient only for foot passengers. The truth is, that our hair turned gray with the horrors and difficulties of this road, of which it would be in vain to attempt a description. In the midst of all this, we could not but admire the wisdom of the Creator, blessed be His name! who has poured out upon this country three things in abundance; viz. forests of timber, and fire-wood for use in cold weather; springs, rivers, and lakes; and fish and grain of every kind.

When we drew near to the lake of the convent, there came out to meet us the Abbot and the rest of the Monks, both the chiefs and their attendants, on horseback: and we passed by two villages on the brink of the lake, which the Patriarch had peopled with Polish subjects, that is, Russian Cossacks, to assist the Monks; their countrymen having attached them to the aforesaid convent. Then they made us embark in a large boat with twelve oars; and rowed us on the lake, or rather large sea, swelling with waves. Its water is

sweet, and its depth more than ninety fathoms: they call it, in their language, *святое озеро*, that is, "the Holy Lake"; for Our Lady the Virgin appeared in person to one of the devout hermits, or anchorets, in that one of its three islands in which they have recently decreed to build the convent. The circumference of this lake is fifty versts; and between the convent and the main land, that is, from the middle island, in which is the monastery, to the margin of the lake, is three versts. There are in it, as we have said, three large islands, all of them covered with the fir-tree and others. The middle island, in which they have decreed to build the convent, they have cleared of the wood: and they are now employed in cutting the timber on the two other smaller islands, in order to lay them out for gardens. As for us, we were wrapt in astonishment at the sight of this blessed situation, and the cheerfulness of the place; which will undoubtedly be considered a paragon, for the site of a safe and secure convent, till the end of the world, in all ages. They have the sweet water-lake at their door, abounding in excellent fish; they have their woods and forests close at hand, to supply them with fuel; and they are free, on all sides, from the apprehension of fear. We will hereafter complete our account of this place.

To return:—After an hour's time, we landed in the island, and approached the gate of the new wooden wall. At this moment the Abbot came out, accompanied by the rest of the Clergy and the Deacons, in their copes of the richest materials; and drew up before our master, in front of the gate, which they had adorned, with its arch, in tapestry. They had also strewed the ground all over with fine sand. The Abbot then opened his mouth, and made a long and grand exordium in praise of our Lord the Patriarch, in their tongue, according to their custom, with exceeding great reverence, and much eloquence of style; introducing a comparison with our Lord the Messiah; as how He, glorified be his name! repaired to Jerusalem, and blessed those places by his presence, so now the like was taking place, &c.; with other comparisons, too numerous to be detailed here. At the conclusion, he bowed to our master, and received his blessing, as they did all; and so, preceding us to the court of the convent, they took us up into the church, built of wood, which is dedicated by the title of "the Assumption of Our Lady"; where we assisted at Mass; and did not leave till near the evening, whilst we were all the time fasting. This is the height of courtesy with them, as we shall again have occasion to observe. Then we went out to the Royal Banqueting-room; which they had entirely lined, both seats and walls, with the copes of the Armenian and Polish Clergy, consisting

of the most beautiful brocades and velvets: for the Emperor had sent to the Patriarch more than one hundred copes and surplices belonging to the Armenians and Jesuits, saying to him, "Do with them what you will," as he considered them to be unclean. Such is the faith of the Muscovites!—The Patriarch, on receiving them, thought he could use them to no better purpose than as tapestry for the Refectory in this convent, and as coverings to the seats in the church; and, what is surprising, they had not taken off them the buttons and clasps of silver. We were quite angry with them on this subject; for even the worshippers of idols themselves are sanctified by baptism; and would not these fine stuffs, when sprinkled with holy water, become purified, for the clothing of the priesthood? But, in truth, this their practice arises from the abundance of their riches: or how should we, in our country, take clothes of brocade that have been worn even by Jews, and make them into copes for the priesthood? altogether, of course, from their scarcity and dearness. Would to God they gave these to our Lord the Patriarch, to make them into copes, and distribute them to the Heads of the Clergy and the Priesthood in our country, who so much want them! But, if he should speak to them about it, and ask for them, he would sink before their eyes; and they would say, "Behold the smallness of their religion!" May it please God, however, to permit that they be inflamed with anger against us, provided He enrich us by their means!

To return:—Then they began presenting dishes of those Russian meats which are filled with royal spices, and of those fine fish which are cooked in sweet sauces; I mean, in honey and sugar, and milk of almonds. There were also omlets of stuffed eggs, fried and roasted, with spices and sweet juices; most delicious eating, such as princes cannot present at their tables. This superior cooking of the conventuals is not to be wondered at, when it is considered that they had been taught it by the rich Poles, so famous for the excellence of their sumptuous kitchens, and the masterly skill of their cooks.

To return:—In the evening, that is, the eve of the Assumption of Our Lady, they performed the small Ἑσπερινόν; and arose for Matins at the second hour of the night, at the striking of that splendid new clock; which has six small bells around it, and, when it is the quarter, strikes six times upon each bell, one after the other, with wonderful grace and precision; and so at the half-hour, twelve times; at the three-quarters, eighteen times. When the hour is complete, it strikes four and twenty times. Its sounds were most agreeable to our ears; and we could have wished it never to be silent, for the beauty of its chimes. After

them, it strikes the hour. So they went through the whole office of Ἀγρυπνία with their delightfully sweet chaunts, till the end of the prayers of the Ὁρθρον. At the fourth hour of the day we went in to Mass; which our master performed, with the assistance of the Archbishop of Servia: then they made an Ἀγιασμός; and, after the Mass, a Παράκλησις. Afterwards we went forth to the Refectory. On the evening of this day they performed Matins in commemoration of the image called "the Napkin of the Face" (مندیل الصورة). Then we went to look round this island, and were astonished at the smoothness and neatness of the convent walls. We saw the large stone church; which they have built this summer, with more than three hundred workmen. It is handsomer, larger, and higher than the Sobor Church in Moscow. After laying on the roof, they dug round it vast foundations for cellars and caves, to contain eatables and liquors, and for cells, &c. They had at this time piled up more than five hundred thousand bricks for the continuation of the walls. At present, the convent treasury is of wood; and the Emperor has given them two hundred janissaries for its protection. The Patriarch has sent also of late, for the use of the monastery, several pieces of cannon, muskets, gunpowder, and a quantity of coats of mail. Likewise, from the delight he takes in it, he has sent, and had brought for it from the country of the Franks, a large chandelier, or Πολυέλαιον, of brass, of a beautiful yellow, and of the size of a large tree; ornamented with flowers, birds, and other wonders, exceeding description: its price, nine hundred dinars. He has also lately purchased for it about sixty villages, with their inhabitants, for sixty thousand dinars, and attached them to the convent; besides many farms which belonged to the Patriarchal See, religious houses, messuages, مطابخ, and eighty lakes full of salt. It is said that he is laying out in the building of this convent more than a million of money. He has attached to it one hundred and eighty lakes for fish. The Abbot computed that the annual surplus income of the convent is upwards of ten thousand dinars.

To return:—On the eve of the eleventh Sunday after Pentecost they performed Matins again; and in the morning we said Mass, and went out afterwards in procession, beginning the chaunt of the Παράκλησις, and continuing it till we arrived at the afore-mentioned new church, where many prayers were to be said, at the planting of the cross under the table, over the foundations, and at the sprinkling of them. So they went and dug in every one of the three temples or sanctuaries a hole, as a place for the table; and covered the temples with veils and pictures. When we entered them, we and our Lord the Patriarch,

he went round the hole dug for the table of the great temple, and called it by the name of the Assumption of our Lady, whilst we chaunted her Τροπάριον. Then he took some of the mortar, and laid it in the hole, in the shape of a cross; and threw in one stone. After that, he took the wooden cross, newly made, and planted it in the hole: I mean, the cross upon which was written the name and date, and the names of the Patriarch and Emperor, as it is appointed in the Εὐχολόγιον. Then he passed to the second temple or chapel, and did in like manner, calling it by the name of St. Philip the Younger, Metropolitan of Moscow. Thus also he did in the third temple, calling it by the name of St. James (البار) the Younger, whose body is now lying, in a gilt silver coffin, in the above-mentioned church. Then he sprinkled the altars with the Ἀγιασμός, and said the Gospel of Our Lady; and we left the church to return to the other: whence we went forth to the Refectory; and there, taking leave of them, left the convent, to enter our boat; to which they all attended us, with the janissaries, whilst the choristers chaunted, and the cup went round. The janissaries continually fired their muskets, till we had landed, and mounted our carriage.

SECT. II.

ROAD TO NOVOGOROD.—CAPTURE OF WILNA BY THE EMPEROR.—RIVER MISTAS.—LAKE OF NOVOGOROD.

WE were still attended by horse troops; and having travelled seven versts, stopped for the night, being on our road to Novogorod. As we mentioned before, from this convent to that city the distance is about one hundred and fifty versts. To say the truth, this road to Novogorod is the road to Hell itself. It is impossible to convey, by language, any idea of its difficulties, roughness, and straitness. We shall have occasion to speak fully of it hereafter. When the Metropolitan received intelligence of our arrival at the convent, he had sent to do us honour, by inviting us to his residence.

On the Monday, we arose, and travelled three and thirty versts; and, on our road, met with several large and small barrows of earth, with a large tree on the top of each, such as we had not yet seen, since we left our own country.

The male inhabitants of these villages put on their heads, as a covering, a linen handkerchief; and spread out their grain on smooth planks of wood, at a great expense of labour, that it may dry quickly, on account of the frequency of rain with them.

The road from Moscow to Novogorod is a very great descent, as the return is a very great ascent; like the roads to it from Potiblia and the other provinces: for the metropolis is higher in situation than any other part of the empire, and the cold and frost there are consequently very severe. Whilst we were on our way, there came to us a courier from the Patriarch and the Emperor, bringing with him a letter from each; to inform our master, that the Emperor, by the blessing of his prayers, had subdued the city of Wilna, which was the seat of Radzivil, at the edge of the sword. The Emperor, on arriving before it, had sent to summon it to surrender on capitulation; but they ceased not to cheat him with promises, and to put him off from time to time. At length, Radzivil came to succour it with forty thousand men; and went forth to meet the Emperor, who had distributed his troops on the four sides of the city. Radzivil's army was beaten at the point of the sword; so that not more, as they calculated, than two thousand of his troops escaped, by flight, with him. The wretch had undermined a bridge on his route, and laid at the bottom many barrels of gunpowder. Having now passed it, he set fire to the powder; and the bridge being blown up, the passage was intercepted. This place was five versts distant from the city. The Emperor's troops ceased not to kill and pursue till they came to the bridge; whence, seeing the impossibility of overtaking Radzivil, they returned to the city ramparts, and stormed them on the same day. At the capture of the place they made a great slaughter, in revenge for the derision which the inhabitants had made of the Emperor. The Abbot of the new convent told us, that there are in that city, of Russian members of our church, more than forty thousand; and that around it there are above twenty villages of Tartar population. As soon as the armies made their entrance into it, they plundered it of riches, in gold, silver, jewels, and stores, surpassing all description. Of their value our own eyes were afterwards witnesses, in the shops and markets: for this city was very rich, and, from ancient times, had not been trodden by an enemy's foot till now. We were perfectly astonished to see the plates of silver, and the silver locks and nails, on their chests, and the silver plates on their coaches. The price of the dollar is fallen, and also of the dinar, in Moscow, from the abundance of them in circulation; so that the value of a Spanish dollar has become less than that of a Venetian (الكب); and the dinar is worth only a dollar and a half, or two Basids (باسيدين). As to the copper and brass, and the bells of the Polish churches, God knows, they remained a whole year on sale in the shops of Moscow: and then, all kinds of

clocks and watches, trinkets, and arms ornamented with gems, abounded beyond computation. The captives were above all price, as we shall give an account of them hereafter. The Emperor broke down seven cupolas of Radzivil's palace, all covered with gold, and had them transported to Moscow; with many columns of red and variegated marble, many floors or pavements, and tables for the banquet-room, without number; such rarities as the Muscovites had never seen till now. Then the Emperor fortified the city, digging round it an immense trench; raising an earthen wall on the outside of the other walls, which are of stone; and one, inside, of wood; and setting over it a Voivode, with a great number of troops. Afterwards, he turned his face towards the city of Warschaw, or Warsaw, which is the residence of the Crâl of Poland, between which and Wilna is a distance of five days' journey; and made himself master of many towns and forts, till he entirely eradicated the mention of Radzivil's possessions. When this wretch had escaped by flight, he went to the court of the King of Sweden; and, having asked his protection and mercy, remained with him. The taking of this city (Wilna) happened on the last day of Tamouz (July); and it is remarkable, that the news of it reached us in so short a time as fifteen days; the distance from Moscow to Wilna being one thousand versts: for we ascertained, from the merchants, that it is equal to the distance from Moscow to Jassy (ياش) in Moldavia, which is reckoned at one thousand versts. Further particulars of the intelligence sent us by the Emperor we will mention in the sequel.

To return:—We arose on the Tuesday, and travelled five and thirty versts, on rough roads, through mud, clay, rain, woods without end, and over wooden bridges innumerable. So also on the Wednesday, we proceeded seven and twenty versts or thirty, over new bridges, of which the whole road was composed. After we had passed a river called *Nisha*, in a boat, six Archimandrites came to meet us on the part of the Metropolitan of Novogorod, with the images, and with bread and drink, according to their custom; making bows and salutations from him, and complimenting us on our health and safety. Then they conducted us to the bank of a river called *Mistas*, flowing out of a large lake, the name of which is also *Mista*; and embarked us in an Imperial boat, sent by the Metropolitan of the city and the Voivode, whilst our suite was put aboard another; and thus they rowed us five versts till the evening, when they landed us, and lodged us in a tent. The Metropolitan sent us a boat-load of fish, bread, and barrels of drink, consisting of wine, cherry-water, mead, and quass,

intended to supply our wants for that night ; in the course of which, there came on such heavy rain, attended with such high winds, that it was impossible for us to taste even the savour of sleep.

In the morning, they rowed us forward twelve versts ; and took us up to a convent built of stone, and very ancient, dedicated to St. Nicolas, and situated in an island entirely surrounded by rivers and lakes. Then they rowed us onwards a little ; and we now entered the lake called Bolkhof. After that (wonderful to relate !) we came to a large river flowing out of a large lake ; and thence into a much larger, the length and breadth of which are forty versts, and, in its size and circumference, and the largeness of the waves, resembling a sea. But it is not deep all over ; there being many, as it were, fords close upon each other, on which the boats sometimes struck ; and, in consequence, the janissaries and rowers were obliged to get out and drag them into deep water again. Now the city of Novogorod appeared in the distance ; whilst all round the lake we observed innumerable convents and churches of stone, of ancient structure. It has been calculated, that there were formerly, along its borders, four hundred convents, built by the rich inhabitants of the city. Most of them are now ruinous and deserted.

SECT. III.

DESCRIPTION OF THE CITY OF NOVOGOROD.—LIFE OF ST. ANDREW.— RECEPTION AT NOVOGOROD.—CHURCH OF ST. SOPHIA.

THIS city of Novogorod* is, in our language, المدينة الجديدة “the New City” ; and is said to have been founded by Japhet, son of Noah. For this reason, its buildings are very ancient, as we observed. It is the first city that embraced

* “Novogorod is one of the most ancient cities in Russia ; and was formerly called Great Novogorod, to distinguish it from other Russian towns of a similar appellation. According to Nestor, the earliest of the Russian historians, it was built at the same time with Kiof, in the middle of the fifth century, by a Slavonian horde, who issued from the banks of the Volga. We have little insight into its history before the ninth century ; when Ruric, the first Great Duke of Russia, made it the metropolis of his vast dominions. The year subsequent to his death, in 879, the seat of government was removed, under his son Igor, then an infant, to Kiof ; and Novogorod continued above a century under the jurisdiction of governors nominated by the Great Dukes. At length, in 970, Svatoslaf, the son of Igor, created his third son, Vlodimir, Duke of Novogorod. Vlodimir, succeeding his father in the throne of Russia, ceded the town to his son Yaroslaf ; who, in 1036, granted to the inhabitants considerable privileges,

the faith in this country, after the city of Kiov, at the hands of Andrew the Apostle, as it is written in their books. For they relate, that when Andrew the Apostle came to them and preached, they treated him as an idiot, and, collecting tumultuously about him, seized and put him into a very hot bath, which they heated to the utmost. Then they began throwing cold water from above; and the vapour began to rise from below from the pavement, and his heat and sweat increased. All this time the Saint was bound with cords, and the bath was closed; and being thus distressed, he cried aloud, and said, in the Greek language, "Α, ἰδρωσα; that is, عرقْتُ "I sweat": and from that time forth the name of this country was called (روسيا) *Russia*. Then they took him out, and, treating him with kindness, believed at his hands; and for this reason the people of this city glory, over all the rest of the people of Muscovy, in the beauty of their religiousness, and their being rooted in the faith from ancient times. They ridicule the people of Moscow, because they embraced the faith after them; and they have not swerved from their belief from that time to this. As the Kniazes of Moscow were unbelievers, they constantly came to make war upon them, as we shall presently relate concerning them. There is in this city an exceedingly ancient church of St. Sophia, exactly on the model of

that laid the foundation of their liberty; which they enjoyed until 1477, when Ivan Vasilievitch, having laid siege to the town, and forced an entry within its gates, became thenceforth absolute sovereign of Novogorod.

"The present town is surrounded by a rampart of earth, with a range of old towers, at regular distances, forming a circumference of scarcely a mile and a half; and even this inconsiderable circle includes much open space. As Novogorod was built after the manner of the ancient towns of Russia, in the Asiatic style, this rampart, like that of the Semlainogorod at Moscow, probably enclosed several interior circles: without it was a vast extensive suburb, which reached to the distance of six miles, and included all the convents and churches, the ancient ducal palace, and other structures, that now make a splendid but solitary appearance in the adjacent plain.

"Novogorod stretches on both sides the Volkof, a beautiful river, of considerable depth and rapidity, and somewhat broader than the Thames at Windsor. This river separates the town into two divisions, the Trading Part, and the Quarter of St. Sophia; which are united by means of a bridge, partly of wood and partly of brick.

"The Cathedral of St. Sophia, one of the most ancient churches in Russia, was begun in 1044, by Vlodimir Yaroslavitch, Duke of Novogorod; and completed in 1051. It was probably constructed soon after Christianity was introduced into Russia by the Greeks; and called St. Sophia, from the church of that name in Constantinople. It is a high square building, with a gilded cupola, and four tin domes. In the inside of this cathedral are twelve massy piers, whitewashed; which, as well as the walls, are thickly covered with the representations of Our Saviour, the Virgin Mary, and of various Saints. Some of these paintings are of a very high antiquity, and probably anterior to the revival of the art in Italy."—COXE'S *Travels in Russia*, chap. X.

St. Sophia at Constantinople; more ancient than the Church of St. Sophia in Kiov.

As to St. Andrew the Apostle, after he had baptized them all, and they had believed, he went to the city of Pskov, which is distant from this city equally with the Patriarch's new convent, and preached to them; and they also believed. For Novogorod he consecrated a Metropolitan, and for Pskov an Archbishop, as they record in their chronicles. The people of Moscow are said to have embraced the faith subsequently; but they quickly returned to their infidelity; so that the Metropolitan of this city is the greatest of the Metropolitans. Then the Apostle returned to Kiov; and thence went to Sinope, where he died a martyr.

To return:—The course of our travels on this vast lake was about three versts. At the end of it is a large wide river; I mean, at its issue; on the two banks of which the city is built. They say that this river passes on, and enters a lake, the circumference of which is one thousand miles: thence it passes to the ocean, which is distant from this city the space of four days' journey. Many European ships come thence to this city, which, with Pskov, makes the boundary of the empire on the side of Sweden. To this latter kingdom, by leave of the Emperor, they export provisions; for the land of Sweden is all rock, and draws all its subsistence from these two cities.

Then we arrived at a large monastery, by the name of St. George (جرجس), three versts distant from the city. Here the Metropolitan came out to meet our Lord the Patriarch, attended by all the Heads of Monasteries, the Priests, and Deacons, in their vestments; together with the Voivode and his nobles, the grandees of the city, and the remainder of the troops. They met him in grand procession on the bank of the river; where they raised him out of the boat, with all reverence; and then took us in to the convent and to the church. After the Patriarch had kissed the images, and given the people his blessing, we came out; and they took us down to the boat again, and rowed us on to the city: for they were waiting for us to celebrate Mass; and this with them is the greatest token of respect. During this magnificent journey on the river, which is so beautiful, our hearts expanded with delight at the view of the convents on the right and left, and of the fisheries on both sides of the lake and river, furnished each with a large net, which they carry out into the deep in boats; and having thrown it, draw it out again by wheel engines to the bank, without difficulty or fatigue. This river is very

large; as indeed it must be, to serve as the outlet for all the waters of this vast lake, into which one hundred and seventy rivers are said to empty their streams. The most wonderful of all this is, that whereas at Moscow all the boats are put together without iron nails, being entirely composed of wood joined with wood, the boats of this country are joined, not with wooden pegs, but are sewed together with large needles (glory be to God!) and a double thread of the bark of the tree called (فلامور) *Felamour*, just as they sew the seams of garments; a mode of constructing vessels truly astonishing.

To return:—When we came near the city, the boats took us under the large wooden bridge erected over the river: for this city, as we mentioned before, is divided into two distinct cities; the one on the left hand being of stone, and that on the right of wood: the bridge is between them. Then they raised us out of the boat; the troops stationing themselves on the right and left, and the whole population of the city assembling, whilst we mounted upon the bridge; the Metropolitan holding the right arm of our master, and the Voivode his left. Thus we proceeded, till we entered the city gate, and arrived at the Church of St. Sophia, where they had been waiting for us to celebrate Mass. After the Patriarch had bowed to the images and kissed them, he took his place at the Metropolitan's chair. At this moment the Metropolitan came in, and, taking a *Κηρὸν*, entered the sanctuary, and put on his vestments; together with four Heads of Monasteries in their mitres and other ornaments, and the numerous Priests and Deacons. He then came out and stood in the *Νάρεθξ*, and began a *Παράκλησις* in supplication for the Emperor. At the end of it, the Archdeacon mounted the *Ἀμβων*, to read a Letter from the Emperor, announcing the defeat of Radzivil, and the conquest of the city of Wilna, and requesting them to perform prayers for him. They all, therefore, returned thanks to God, and prayed that the Emperor might be evermore victorious. Then, concluding the prayer, they began the Mass; from which we did not get out till near evening, fasting, as we were, all the time; and nearly dead with fatigue, and the jolting of the vessel in the waters. By the mercy of God, they at length took us to the Refectory; where the Metropolitan had a large company, attended by the Voivode and his nobles. Here much wine was drunk, and we had fresh lemons imported from Sweden. They afterwards lodged us in large and princely apartments, built by the Patriarch Nikon, when he was Metropolitan of this city.

There was a rising to prayer in the middle of the night; and in the morning

early they performed a *Παράκλησις* for the Emperor, as before, preceding the Mass. Every day they staid in at Mass till the afternoon, in token of their vast respect for us.

On the morning of Saturday, we went with the Metropolitan to perform our devotions in the holy Church of St. Sophia. Its description is precisely similar to that of the church of the same name in Kioy; and it has, in like manner, galleries at the top: but it is vastly old, and worn by length of age. It has an immense door, with two folds of beautiful yellow brass, covered all over with figures and representations of the festivals of Our Lord, and other beautiful specimens of art. They say that the ruler of this city, to whom they gave the title of Kniaz, about seven hundred years ago, used perpetually to make war upon Servia and Greece. Some say that it was Khagams (خاغامس), king of the Tartars, who marched to the siege of Constantinople with an innumerable army; and then to Kefa (الكا), which they call, in their tongue, Kersouneh, that is, *Χέρσωνα*, as its name is in the Greek; and, having made himself master of it, laid it in ruins, carrying away from it, hither, the door we have described, and other things, with large ancient and magnificent Greek pictures, which are still extant.

To return:—Within this church it is very dark; for, on account of its size and height, and the number of buildings around it, very little light is admitted into it. In it are six temples, most of them named after the Russian Saints. It has five magnificent domes, whereof the middle one is gilt with gold. Its doors are many; and in the corner on the right-hand side there is a chapel in the form of the Sepulchre of our Lord the Messiah in Jerusalem, adorned with veils, and well supplied with light from wax-candles. Within the south door is a beautiful tomb of fine white marble, with streaks of red, like fat and lean meat: it is wonderful where they obtained it. We paid our devotions to the body of the Saint within it, which has remained ever since his death in the same state. He was one of the sons of the Emperor Vladimir, who resembled the Apostles. It is related, that, after he was dead and had been buried here, an unbelieving and impious son of his came to this tomb in which he lay, and, striking it with his sword on one of the corners, broke it; that instantly the Saint performed a miracle, which was this: he raised his right hand, and placed it on his face, as it appeared, to meet the blow; and, most wonderful! it has remained in that position ever since. In the south chapel is another shrine (فأوس), in which is the body of St. John, ancient Metropolitan of this city, in whose honour they

keep a great festival : so, also, in the north corner of the church is a beautiful chapel, containing a shrine, wherein lies the body of St. Nikitas, an ancient Metropolitan of this city, which is entirely without beard. Their legends or *Συναξάρια* (السنكسار) relate concerning him, that he shut up Satan in a jar (البريق), and set a seal upon him ; and, when the devil asked to be released, he refused to let him go, but upon one condition ; and that was, that he should mount him upon his shoulders, and carry him to Jerusalem. In this manner he visited the Holy Places in one night, and was brought back by the next morning. This is a thing well known and celebrated. All these Saints perform miracles, up to the present day.

The floor of this church is all of the largest-sized flags, hard and thin, of two fingers only in thickness, the quarry for which is in this city ; whence they take it, flake after flake : each piece of it is sufficient to floor a large room, like a mat or a carpet : and so we were told formerly, that the pavements of the churches in the Convent of the Trinity were taken from this place. But the pavement of the chapels, or sanctuaries, is entirely of white marble : and the *Κάθεδρα*, with its steps, is of beautiful and costly mosaïc, of stone of mina (المني), or enamel, of which the jewellers make such beautiful forms of various colours ; which is also laid before the royal door, in the choir, under the great dome, at the place of the *Ἀμβων*, and all up the steps to the pulpit and the desk for reading the Gospel and Epistles, where the Metropolitan closes the service. The pictures of this church are very large : one of them is a portrait of Our Lord the Messiah on a throne covered with silver, with a book of the Gospels, in Greek, lying open : also, there is a picture of Peter and Paul, of a very large size, richly adorned with silver and gold : the ground is of a burnt, black colour. These are the pictures we mentioned as having been brought from Cherson. Here, also, are large newly-painted pictures, much esteemed, which the Patriarch Nikon caused to be painted, when he was Metropolitan : they are of surprising beauty and execution. The ascent to the high portico of this church is of such a breadth, that a loaded wagon may be drawn up to it by horses. In it are immense crypts, for the use of the Imperial family, of astonishing dimensions ; with a secret chapel within, dedicated to the Saints Guria, Samona, and Abibus : in short, the store-vaults in this church, above and below, exceed calculation. We went out upon the roof, near the domes, and had a clear view over the whole town ; so much higher is it than any other building.

SECT. IV.

*DESCRIPTION OF THE METROPOLITAN PALACE.—EPISCOPAL JURISDICTION
AND REVENUE.—HISTORY OF ST. ANTHONY, AND HIS CONVENT.*

BUT the Metropolitan Palace is also very large, vast, princely, and ancient; most of it being stone; and there still remaining the old apartments of the saintly Metropolitans, whom we have mentioned. The Patriarch Nikon added to it many buildings, together with a new clock. As to this stone-built city, it consists entirely of churches, the Episcopal Palace, the Hôtel of the Voivode, and barracks for the troops; and is smaller than Kolomna, though its name, since the most ancient times, is *Great*; and they call it, in their language, *Velika Novogorodi*, that is, the Great New City. During this year, as we mentioned before, there have issued from the territory of this city, and from that of Pskov, one hundred and twenty thousand troops, in aid of the Emperor. In this city we observed a great number of rich people. One of them presented to the Emperor a succour and loan of two hundred thousand dinars. The Voivode here is the highest in rank of all the Voivodes of this country, and, when he is at the Emperor's court, takes precedence of all.

With regard to the jurisdiction of the Metropolitan, we were informed, by himself, that he rules over a space of more than two thousand versts. The town of Archangel, and the Monastery of Solovka, are under him; as are also more than four hundred inhabited convents and two thousand Priests, on the poorest of whom he lays an imposition, every year, of one dinar. He is master of seventy lakes, with the fish in them; and this is over and above his landed estates, his villages, governments, and possessions held of the sovereign. In his palace, of servants, scribes, military men, great and small Deacons, Priests, Monks, and tailors, there are three hundred persons, whose sustenance and expenses, both in food and clothing, are borne by him. He has *Kakhias* (کواخي), Vakeels, and Judges, in his Divan; and to him they carry up the principal matters. He has also a Treasurer for his exchequer; and, in short, he is a greater man than the Voivode. This present year he has sent three hundred soldiers as a succour to the Emperor.

To return:—After we had paid our devotions to the bodies of the Saints, on this day, which was Saturday, the Metropolitan took us to visit the large convents around the city. We got into a boat; and having proceeded about two

versts, went up to a convent, called the Convent of Antonius Rimsko; that is, the Convent of St. Anthony the Great, who came from Rome. This Saint, at the time when began the persecution against the Holy Images, was an inhabitant of Rome, and of one of the richest houses. He became a Monk, and afterwards Head of a convent in one of the establishments in the city of Rome. After the death of his parents, he collected the whole of their succession in gold, silver, and gems, and placed them in the convent. When the troops of the Destroyers of Images were on their way to his convent, to carry off the holy images, he was inspired by a vision from God, and placed the whole furniture of the convent in a barrel, which he sealed up, and threw into the ocean. Himself he mounted upon a rock of hard stone, resembling a boat; and, going forth into the midst of the sea, was thence, by the guidance of the Almighty, brought into this river of Novogorod, which we mentioned before as flowing into the ocean. Thus he continued advancing upon this stone, as if it were a boat of wood, till he came to the spot where this convent stands. At that time, the ruler or Kniaz of the city was a Christian; and, as soon as he was informed of the circumstance, he came to him, and spoke to him; but was unable to come to an understanding with him, through the Saint's ignorance of the Russian tongue: for the language of the people of Rome is the Frank or Greek. By signs, therefore, the Saint endeavoured to communicate his history: thereupon they sent for the Saint Nikitas, Metropolitan of this city, and he came to him; and not being able to understand him, he joined him in prayer to God, as St. Basilus the Great had done with the Holy Ephraim; and the Almighty granted to each of them the knowledge of the other's language. Then they gave him the site of this convent, to build his convent upon; and he came and began the structure. Afterwards, he asked some fishermen to fish the above-mentioned barrel for him out of the river; and they brought it up in their net, among the fish. They refused, however, to give it to him; and he went, therefore, to the governor of the town, and informed him circumstantially of the whole affair. The Governor summoned the fishermen; and the Saint told them of every thing the barrel contained, one by one. On opening it, they found all as he had said, and were much amazed. Afterwards, he finished the building of this convent with his own hand.

To return:—As soon as we landed from the boat, the Archimandrite of the said convent came to meet us in his sacerdotal robes and mitre, with the rest of the fathers and the Deacons; and they took us into the great church,

which is dedicated by the title of The Nativity of Our Lady, where they had been waiting for us to say Mass, which they now performed in our presence. With the Archimandrite were many of the secular Clergy; over whom he took the precedence, according to the custom of this country; and after the Ἄγιος, he went up and sat in the κάθεδρα, after the manner of a bishop. The meaning of the name Archimandrite is, Chief at the head of a convent; and it is he who gives them the mysteries from the cup; and he only places the stone, and no one else. After the Mass, he came out with them to the Νάεθης, and stood over them; and they performed a Παράκλησις for the Emperor. Then they said the Ninth Hour (Nones), and closed the service. On this, we went round the church, and paid our devotions to their images; among which is a magnificent picture of Our Lady, ancient and Grecian; one of those which the Kniaz of Novogorod brought from Cherson, as we mentioned formerly, with the doors of the church; which resemble those of St. Sophia, and are of beautiful yellow brass, with portraits, and the festivals of Our Lord, figured upon them. For this reason they are smaller than the old door, because they set them up afterwards. The body of the afore-mentioned St. Antonius is placed in a beautiful gilt coffin, and kept with great care and reverence. Above it, is his portrait, of a large size, beautifully adorned with gold and silver. In the triple chandelier above it are the remains of some palm-branches, with the lower ends covered with silver; which he is said to have brought with him from Rome, and which have remained green ever since. There are in this church, rarities, treasures, chandeliers, and images of silver gilt and ornamented with gems, exceeding all description: for all the people of this country have great faith in the Saint, and love him much; swearing by his image, and keeping I know not how many festivals in his honour during the course of the year. After we had paid our devotions to his holy body, we went to the outside of the church, behind his tomb, and entered a cell in which was the very stone on which he came from Rome. The sight of it affects the mind with awe, and draws tears from the eyes. It exactly resembles a small boat, rounded and long, with a rudder (مسحف) behind, such as boats have, and an extended beak or prow. On it is his portrait, which we kissed: and then we returned to the church, and received a blessing from some of the utensils which were in the barrel. They are, a cup, plate, tent (قبة), and a suspensoir (معلقة), with valuable gems. On the suspensoir is written the era, in European characters; by which it is shewn to be more than five hundred years old. In this convent are four other

churches: the first is that which is in the Refectory, in the name of St. Anthony the Great. The rest are in the name of the Messiah, of St. John the Baptist, and of St. Nicolas.

We left the church for the Refectory at the eighth hour; and after cups had been quaffed to the health of the Emperor, the Patriarch, and that of our master, they brought him presents, as a blessing and favour from the monastery—an image of St. Anthony, inlaid with gold, and very beautiful, together with a gratuity in money; and to each of us they presented, according to his degree, a sum of money, folded up in a leaf of paper, as is their custom. So we arose, and, taking leave of them, quitted the convent. They took us down to the boat we came in; and we crossed the river to the other side, where we landed; and they seated our Lord the Patriarch in a coach, whilst we were placed in others similar.

SECT. V.

CONVENT OF OUR LADY CONDUCTRESS.—ANCIENT VICTORY OVER TAMERLANG.—ST. EUTHYMIUS.

THUS we proceeded one verst, till we came to a convent by the title of the Assumption of Our Lady; in which is a picture of St. Mary of Egypt, with her history from first to last, written all round. After we had paid our devotions to her, we immediately went out, and, proceeding six versts more, arrived in the evening at a convent, by the title of Our Lady 'Οδηγήτρια * المثلثة الهدايا, that is, the 'Triple in Gifts;' where they came out to meet us, and, having conducted us into the church, began the small Prayers for the Setting Sun. This was, because it happened that on this eve was with them the feast of this church; and most of the inhabitants of these parts, both men, women and children, were assembled in the convent. For we were informed, that at the coming of Tamerlang†—whom they call, in their language, *Damrak Sak* (دامراق صق)—towards the end of his time, into this country, with an army resembling the countless sands of the desert, to make war upon the Kniazes of Muscovy, who were

* "Conductress."—EARL OF GUILFORD. The Archdeacon is uniformly constant in the error of interpreting this word, by 'Triple of Gifts.' It may be, that his intention was to write المثلثة الهداية *Tertia pars* or *tertia facta ductu*.

† نمر لنگ commonly called *Timourleng*.

at that period very weak, the Kniaz of Moscow, with much exertion, got together an army of one hundred thousand men, and, by the intercession of this holy Mother of God, the Triple in Gifts, and of St. Nicolas, on joining battle, he obtained from God a victory over the Tartars, and utterly destroyed them: for among the infidels there fell a darkness and black dust, and they began to slay each other; whilst, on the side of the Christians, was the light of day, and they slew their enemies with great slaughter. On this account the Kniaz of Moscow sent and built this convent and its dependencies, in the name of Our Lady 'Οδηγήτρια, for the succour by which she had saved them; and therefore they make commemoration of her, and celebrate a feast in her honour, every year, on this day, with very great solemnity; that is, on the twenty-fifth of the month of Ab (August). From the city of Novogorod come forth the Metropolitan, the Heads of Convents, and all the Priests and Deacons of the district, after they have said Mass in their own churches during the morning early; and all the inhabitants of the town, as well the grandees as the women and children, in great procession, walk to this convent, where they assist at the Mass, the 'Αγιασμός, and the Παράκλησις, with vast joy and cheerfulness. Most of them come over eve.

They rose to Matins during this night at midnight; and as they rang the bells, we entered the church, &c. We did not go out from the "Ορθρον till dawn of day. At the fourth hour, they began to ring the bells for the meeting of the procession coming from the city, between which and the convent is a distance of four versts: yet, most wonderful! they all come on foot. As soon as they approached the convent, the Metropolitan went forth, with the rest of the Priests, in their copes, to meet them without the convent. Then our master, after he had put on his sacerdotal habits, together with the Servian, went out to meet them outside the gate; and, returning to the church, they began the Παράκλησις, &c. From the great crowd of people, the church, though very large, was unable to contain them. It is indeed an immense church, very lofty, of Roman structure (رومانية), with pillars in the centre, and with three doors. Its floor is paved with flags, resembling white marble, very hard and large, each about five or six braces square, thin and very beautiful. We before mentioned the hill and quarry of them existing in this country, and resembling the Soan (الصوان). This convent is a dependence on another larger, by the name of St. Nicolas, five versts distant from it.

As soon as we went out from Mass on this Sunday—see what happened to

us! they took us to the other convent, to dine there—not to sup! We did not arrive there before the evening, after a fall of very heavy rain. On meeting us, they led us first to the Church of St. Nicolas, which is very high, with steps around it; for it is built upon arches. Near it is another church, by the title of the Annunciation. Near that again is a third church, by the name of St. Euthymius the Great, wherein is a coffin containing the body of St. Euthymius the Younger, Metropolitan of Novogorod. It is recorded of him, that he built this monastery, and that he came afterwards and lived in it a life of mortification, having surrendered his bishopric. We paid our devotions to his body, existing in the same state till now; and to the girdle of iron chain, with which he used to gird himself. We went out; and at length sat down to table, but not till it was past the tenth hour, having fasted since the eighth hour the preceding day; for we supped in the other convent, and came now, to-day, to dine in this. It was the greatest kindness they did us; and we ate excellent green peas at their table. After the repast, they made a present to our Lord the Patriarch of an image of St. Nicolas; a similar one of St. Euthymius, the afore-mentioned Metropolitan of Novogorod (for he is numbered among the Saints, and has his office and anniversary); together with a silver cup, a damask vest, and a gratuity in money. So, also, they distributed, to all of us, images without silver, and a sum of money in paper. On the Monday morning we attended Mass, and the repast in the Refectory, and they dismissed us: and having mounted to turn back, we passed by the convent where we had been at Mass the day before. We again performed our devotions in the church, and travelled on ten versts.

In the evening, we came to a palace belonging to the Metropolitan, built by the Patriarch Nikon when he was Metropolitan, together with a handsome church of wood, very lofty. Here the Metropolitan presented us with a princely banquet.

SECT. VI.

CONVENT OF ST. BARLAAM.—CONVENTS OF THE RESURRECTION AND OF THE HOLY GHOST.—MIRACLE OF OUR LADY PLATYTERA.

ON the Tuesday morning, we were put on board a boat in the river which we mentioned above; and having proceeded four versts, arrived at the Monastery of St. Barlaam, which is celebrated, in their language, by the name of *Khotinska* (خوتینسکه). It is a magnificent convent, beautiful, pleasant, and lofty, situated

in a delightful retirement, on an elevated spot, with the river flowing before it : of which the breadth is greater than that of the Nile in Egypt, and it is deeper. In truth, the life of the Monks in this convent is delightful, from the abundance of the waters, and the variety and plenty of fish, which they catch with engines on both sides of the river, without fatigue, and by mere ingenuity. Truly our hearts were dilated with joy during this blessed excursion ; and I say, as I have said before, “ May God prolong thy existence for ages of ages, O city of Novogorod ! for thy great cheerfulness, and the abundance of thy waters and fish, for the beauty of thy situation, the fertility of thy soil, and the various delights of thy convents, which in truth have no equal on the face of the earth ! ”

To return :—When we landed, they came to meet us ; and at the outside of the convent-gate we were received by the Archimandrite in his mitre, and the rest of the Priesthood and Deacons. They took us up into the great church ; which is beautiful to behold, for its height, magnitude, and architecture ; for the largeness of its windows, and its fine flagged pavement. It is dedicated by the title of The Divine Manifestation : in it is the body of St. Barlaam the Younger, who founded this monastery in the time of St. Sergius, who was the founder of the great convent of the Trinity. He has a grand ritual and office in their missals, and his history is too long for us to enter into its detail : the Muscovites love him greatly, and have much faith in him, performing pilgrimage to his convent here from the most remote parts of the empire. It is an exceedingly rich foundation ; and there is not, on this river, a convent that can be compared with it, in wealth, or in the number of its feoffs. It has more than two thousand farm-houses, with the peasants ; and it has around it a large town, with a vast district lying far and wide. The building itself is very spacious, and contains more than a hundred Monks, most of whom are men of superior worth and holiness. We saw upon several of them, with our own eyes, girdles of iron chain, which they had worn upon their bodies for a period of forty years. Their shirts and their other body garments they never change, till they are entirely worn out upon them. They never wash them at all ; and the odour and unction of devotion and sanctity are manifest on their persons. Yet, wonder of wonders ! for all this, their smell was, to us, as that of musk ! O their sleekness, blessedness, and felicity ! God set our portion with them ! We thank Almighty God, that He vouchsafed us, in our time, a sight of these saints.

To give a description of the convents in the Muscovite territory, particularly of the convents on this side of it, it is necessary to mention, that their chief

boast and glory is in their fine large and spacious refectories, which are built very high, and of stone, with kitchens under them, to warm them in winter. In each of these monasteries is a metal clock; and by each refectory in them is a church.

The church of the refectory in this convent is under the title of The Annunciation. The tower for the bells is very large, of beautiful structure, octangular from the foundation, and very wide, with eight balconies above; in the lower part of each of which is a niche or cell; and above them, in the middle of the tower, is a church or chapel, very handsome and pretty, in the name of St. Gregory, Bishop of Armenia; wherein is his image, and his whole history portrayed; together with the images of Cosmo and Damian, and their mother Theodosia between them, with the description of their lives. Above this chapel are eight arches, narrowly contracted, and high, to which the bells are suspended; and over each arch are two slopes of roof. Over all is a dome, under which is the iron clock. Above the principal gate of the convent is another pretty chapel, in the name of St. Elias the Prophet.

In this convent is an hospital for the feeble and old Monks, when sick. The body of St. Barlaam is in a box of silver gilt; to which, after we had assisted at Mass in the church, we paid our devotions: and they conducted us to the refectory. In this manner our life was spent every day, during our visits to these monasteries; that is to say, except once, about sun-set, we never ate at all: and this was the height of their veneration for us. After the repast, they brought forward the presents for our Lord the Patriarch—an image of St. Barlaam, covered with gold; a silver cup, gilt; and two robes, one of satin, the other of damask silk. To all of us they gave images of the Saint, and a present in money.

On this eve of the twenty-ninth of Ab (August) they performed Matins at midnight, in commemoration of the beheading of Saint John the Baptist. We did not leave the church till after the ninth hour. After the banquet, we took our leave of them; and, going on board the boat, proceeded three versts in the direction of the city. In the evening, we came to a handsome convent, by the title of The Resurrection. It is said that St. Anthony, when he came from Rome, landed, from the river, in this place; and walked on foot to where he built his convent on the plain. Here we slept. In the morning of Thursday, we proceeded other three versts on the river, and arrived at the city; for from the Convent of Saint Barlaam to the city is a distance of seven versts, by the river.

As soon as we approached the earthen walls, they took us out of the boat, and mounted our Lord the Patriarch in a coach, which they had ready here. We got on horseback; and rode to a convent near the walls, in the name of the Holy Ghost, in which are three churches. The largest is dedicated by the title of The Pentecost (العنصرة) and Trinity; the second, by that of The Holy Ghost; and the third, in the names of Joachim and Hannah. In one of them we assisted at Mass. The Head of this convent is the fourth Archimandrite in rank. After the Mass, they led us to table; and after they had drunk to the health of the Emperor, of the Patriarch, and of our master, as the others had done, they distributed their presents; and, taking leave of them, we went to our lodgings at the Metropolitan's palace.

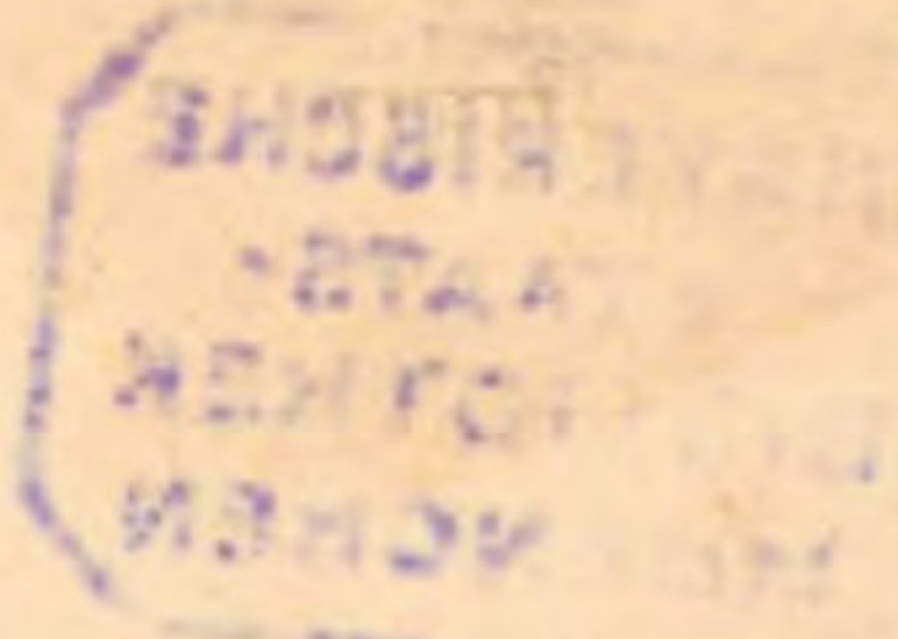
On the morning of Friday, the last day of Ab, they took us to visit a church by the title of the Image of Our Lady Πλατυτέρα, resembling that of Vlashirnas. It is the same that released this city from the tyranny of the Kniazes of Moscow; and is called, in Russian, *Cienimsni Bogoroditsa*. The case is, that at the time the people of this city were true believers, and the inhabitants of the whole province of Moscow were infidels, the latter constantly came to make war upon the former; till, at length, all the Kniazes of Muscovy assembled together, with an immense army, and came to lay siege to them: in the midst and pressure of which, as it had occurred at Constantinople with the image of Vlashirnas, the Metropolitan of this city went out and did as the Patriarch of that city had done—he carried this image of Our Lady, and went with it all round the walls in grand procession: and, wonderful to relate! she turned her face to the city, with her back to the enemy carrying on the siege; and immediately there fell on them a loud burst of thunder; and they returned the way they came, in the most wretched condition, in disgrace and flight. And now the people of this city make a commemoration in honour of this image every year, on the twenty-seventh of the month of Tashrin the second; and not only do they keep this festival themselves, but also all the people of Muscovy universally. Then we attended at Mass in this church: wherein is such a pavement as surpasses wonder; for from the door of the sanctuary to the choir is one single flag, and from the choir to the door of the church is another like it.



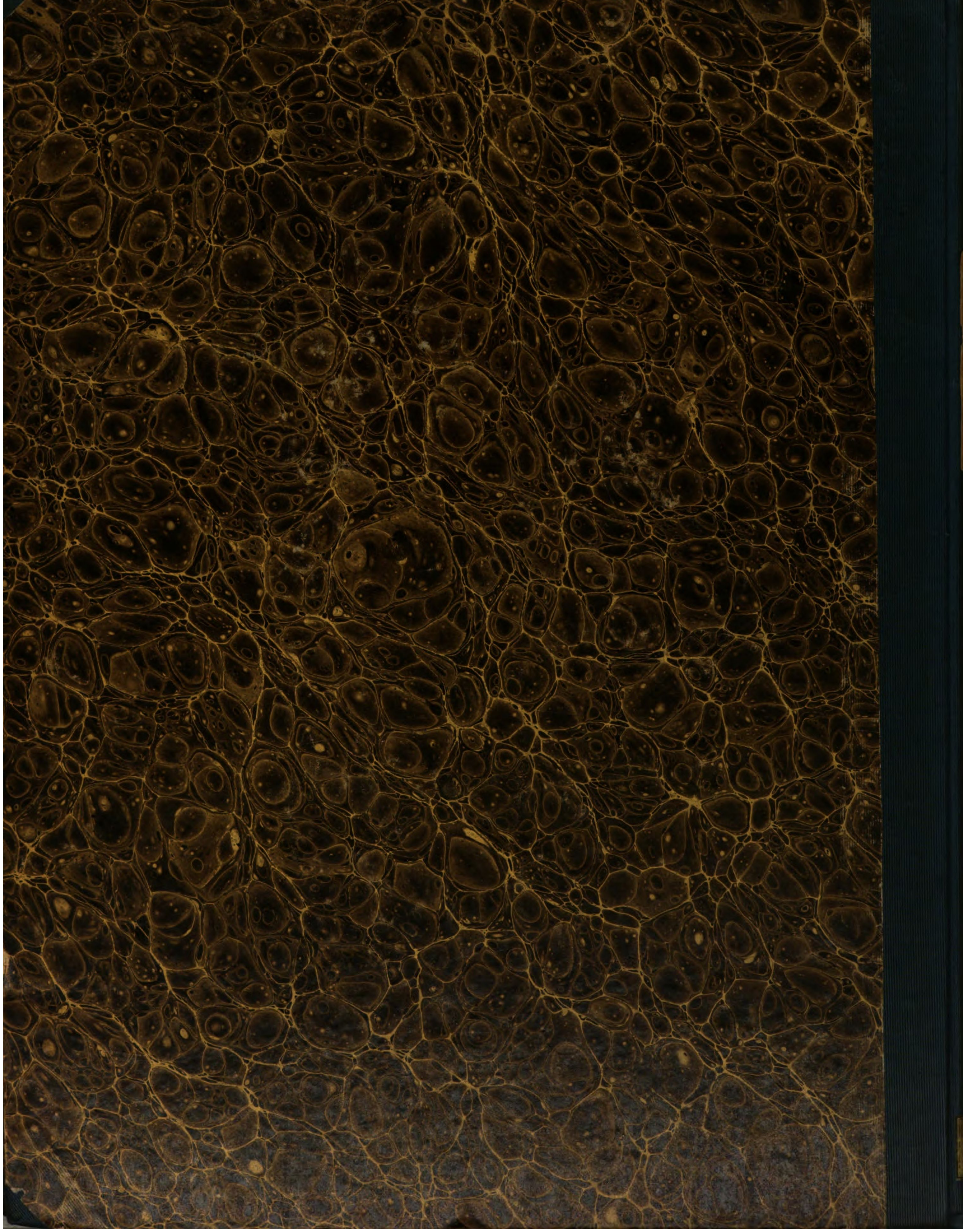
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1835.







Būlus al-Ḥalabī,

The Travels of Macarius, Patriarch of Antioch

Bd.: 6

London 1835

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